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The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOL. XXIV, NO. 23.—WHOLE NUMBER 1220

JOHN HECKER, PROPRIETOR. NEW-YORK, AUGUST 5, 1854. { AT NO. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn as follows:

In TRINITY CHURCH.............................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.................... 8½ " 5 "
CHURCH OF THE NATIVITY................ 9 A. M.
CHURCH OF THE ANNUNCIATION.......... 8 "
[Sunday services, 10½ A. M. and 4 P. M.
CHURCH OF THE HOLY COMMUNION...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½.
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, 8½ A.M.
CHURCH OF THE TRANSFIGURATION......¼ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES.............. 9 "
CHURCH OF THE HOLY INNOCENTS.......... 9 "
On Saints' days and other Festivals, 2d service 11 "
ST. LUKE'S CHURCH, Brooklyn.............. 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS....... 9 A. M.
ST. MARY'S CHURCH, Brooklyn........ at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR AUGUST.

6. Eighth Sunday after Trinity.
13. Ninth Sunday after Trinity.
20. Tenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
27. Eleventh Sunday after Trinity.

SEPTEMBER.

3. Twelfth Sunday after Trinity.
10. Thirteenth Sunday after Trinity.
17. Fourteenth Sunday after Trinity.
20. Ember Day.
21. St. Matthew the Apostle.
22. Ember Day.
23. Ember Day.
24. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels.

THE CHURCH AT HOME.

Maine.—On Sunday the 16th ult., in Christ church, Gardiner, Mr. W. S. CHADWELL was admitted to the Order of Deacons, the Bishop preaching the sermon, and the Rev. D. C. WESTON presenting the candidate.

Between the 10th and 14th, inclusive, the Bishop held confirmations at St. Peter's church, Rockland, and at the Marine Hospital, Portland, giving the sacred rite to *five* persons.

Vermont.—A special ordination was held in St. Paul's church, Burlington, on Sunday the 16th ult., and Mr. T. A. HOPKINS, a son of the Bishop, and a graduate of the General Seminary, admitted to the Deaconate. The sermon was preached by the Rev. W. T. WEBBE, and the candidate presented by the Rev. W. W. HICKOX.

Connecticut.—The cornerstone of St. Paul's church, Hartford, was laid by Bishop WILLIAMS, on Tuesday the 25th ult.

New York.—The edifice of Zion church, Greenburg, having been almost wholly rebuilt and enlarged to three times its original size, was consecrated on Monday the 24th ult., by the Rt. Rev. the Provisional Bishop. After the religious services were over, the company joined in partaking of a festival which had been prepared in a large tent near by. The plan of infusing a social element into the occasions of the Church is a good one, and we hope to see it carried out more and more. We understand that in this instance the festive meeting was found to have so much of pleasantness in it, that it was determined to make it an annual affair, thus reviving a good old custom of many parishes in England. We subjoin from the *Church Journal* a very interesting account of the building:

The building, which is an enlargement of the original structure, is of rough grey stone, but does not claim to be in any respect strictly correct. There is no distinct chancel externally; the roof is of classical flatness; and a classical cornice still remains, to testify to the prevailing style when it was first erected. But the changes made have wholly altered the character of the building, and made more of it than could have been supposed possible. It had originally about twenty pews, all owned by rich men. It has now about seventy open seats, ALL FREE. The side windows are left of the original size, which is of the largest. There are no lateral buttresses, except those added to give breadth to the tower at the west end. (We use the points of the compass conventionally, the Chancel being at the South instead of the East.) This tower was originally very low and narrow, but the buttresses have given it breadth below; and it has been continued above, into a belfry, which is one of the most unique and picturesque features about the exterior of the church. It has four sharp gables, two of which are of somewhat less height. The belfry openings have angular instead of arched heads, single lights and couplets alternating. This belfry is occupied by a fine-toned bell. There are very pretty ventilation openings, small and traceried, of Caen stone, in the tower and at the east end over the chancel window. The ironwork of the gable-crosses, finials, and the large ornate vase on the top of the turret, is remarkably successful, and shows what can be done in that line by a country blacksmith under good direction. This direction, we ought to add, was that of the rector himself, who has been the sole architect throughout these alterations.

In the interior the effect of the church is very pleasing, though plain. There is a gallery at the west end, with the harmonium, and occupied mainly by the choir. The open seats have standards, ending in tall though plain poppy-heads. The windows are filled with plain ground glass, a portion of the quarries being tinted. The chancel is formed by railing off a portion of the nave (about 15 feet) in a manner somewhat peculiar, but very effective. The upright beams that mark the corners of the chancel projection, run up to the roof, their braces being arched, and the open space over the arch-line being filled up with tracery, (not good in design, and very thin in its execution.) The altar-rail connects these two main posts below. The sides of the chancel are formed by high open screen-work of six compartments, arched and cusped, under a beam running from the main corner post to the east wall. The lower part of these side screens is solid. Between these side screens and the wall, are the benches for the Sunday-school children. The chancel is two steps above the nave, having a couple of stalls and book-boards on the north side, and a lectern on the south. The altar, which is of oak, with a top-slab of Caen stone, stands on a broad step, having a credence shelf on the south side, and the Bishop's chair on the north. The chancel woodwork is all of varnished oak, as is also the pulpit, which stands in the nave against the south wall. The altar is beautifully vested with green cloth, frontal, and super-frontal richly fringed and embroidered. The frontal is *seme* of the passion flower, conventionally treated; and on the super-frontal the same flower, mingled with the vine, is treated more *au naturel*, the two being twined together in an original and highly effective manner. The embroidery was executed by Mrs. FERGUSON, 188 Fulton street. The altar-window is a triplet, and the only elaborate window in the church. It is mainly of pattern glass, with excellent *grisaille*. In a large medallion, in the central light, on a blue ground, is the SAVIOUR with little children, and the legend below, "Feed my lambs." In the side lights are four small medallions, bearing angels with scrolls inscribed with the names of the Four Evangelists; and in each light is also a central medallion, with ruby ground, bearing a pot of white lilies—the emblem of innocence. The window bears the memorial inscription: —IN MEMORIAM SARAH MINTURN, *quae Septimo anno aetatis domum rediit. Lux perpetua luceat ei, Domine. Hanc vitream posuerunt parentes.*" The archaism in the figures of the children, in the central medallion, is rather more severe than there is any need for; but for admirable harmony of colour, and generally satisfactory effect, we have never seen any glass made in this country, superior to this specimen of the skill of DOREMUS & AKEROYD. There is not a particle of glass in the window that is dull or flat in effect. The *ruby* is particularly varied and rich in tint and treatment. And the tone of the whole together,—the cool colours decidedly predominating,—is exceedingly fine.

Western New York.—The Annual Convention of the Diocese is to be held in Trinity church, Utica, on Wednesday, the 16th inst., at 10½ o'clock in the morning.

ON SUNDAY, the 16th ult., Bishop DE LANCEY visited Zion church, Palmyra, preached, confirmed *eleven* persons, and addressed them. In the afternoon, the Rev. Mr. GILLESPIE, rector of the parish, baptized *fourteen* children, one of whom had been brought by the mother a distance of 13 miles on foot for the purpose! On Sunday, the 23d ult., the Bishop visited St. James' church, Skaneateles, and confirmed *five*.

Maryland.—The edifice of St. Luke's church, Wye, Queen Anne county, was consecrated by Bishop WHITTINGHAM, on Thursday, the 20th ult. The occasion is said to have been one of great interest, the services being continued through two days. Sermons were preached by the Bishop, by the Rev. Mr. CRANE, rector of the parish, and by the Rev. MEYER LEWIN, late of Mississippi. Several other clergymen were also present and assisting in the services. In the course of the meeting, confirmation was administered to *two* persons.

St. Luke's, Wye, is one of the oldest churches in the Diocese. It is located in a beautiful grove near the Wye Mills, on Wye river. It is one of several churches in Maryland, that had been deserted and suffered to fall into decay, insomuch that their only use for some years was to serve as a shelter for cattle and a dwelling-place for birds. Of late years, we are told, some of those wastes have been built up and the ruins repaired; and now the praise of the Highest ascends from places where "the scream of the owl and the shriek of the vulture were heard." The Bishop has been active in his efforts to have those ancient edifices repaired; and it is hoped that the time is not far distant when they shall be repaired and restored to their intended use. A correspondent of the *Banner* furnishes the following matter of historical interest:

On the afternoon of the day of consecration, the rector of the parish, the Rev. W. C. CRANE, preached from Amos ix. 11: "In that day will I raise up the Tabernacle of DAVID that is fallen, and close up the breaches thereof; and I will raise up his ruins; and I will build it as in the days of old." In this discourse, the Reverend speaker gave a history of the Church at Wye from its earliest records, of which the following is a brief synopsis: The present building was erected in the year 1717, on the site of a former church, which was much dilapidated when the province was organized into parishes in 1692. The first church was built between the years 1640 and 1650. The bricks of the present church were imported from England, and, as proved by their present sound condition, are of excellent quality, though rough in workmanship. It is not a little singular that every one of the rectors of the church, during its Colonial connection, died and was buried in the parish. The earliest record of the parish, that can now be obtained, bears the date of 1692. The Rev. JOHN LILLINGSTON, the first rector, was in charge of the parish in that year. He was a man of fine abilities and excellent character. He was recommended by the Rev. Mr. TALBOT, one of the Secretaries of the "Society for the Propagation of the Gospel in Foreign Parts," "as the fittest person that America affords for the office of Suffragan." The following is an extract from the will of this faithful man: "First and principally, I commend my soul to Almighty GOD, assuredly believing that I shall receive full pardon and free remission of all my sins, and be saved by the precious death and merits of my blessed Saviour and Redeemer JESUS CHRIST."

The Rev. CHRISTOPHER WILKINSON, during whose rectorship the present church was built, took charge of the parish in 1713. In 1716, he was appointed by the Bishop of LONDON his Commissary for the Eastern shore of Maryland. In 1717 he made his first visitation, at which time there were seven clergymen who addressed a letter to the Bishop of LONDON, thanking him for the appointment of Mr. WILKINSON as Commissary. Dr. HAWKS, in his "Contributions to the Ecclesiastical History of Maryland," sums up his character in these words: "He was remarkable for the prudent and judicious, yet slow operations of a sound and well balanced mind, directed by the feelings of a truly pious heart." The Rev. JAMES COX was rector from 1729 to 1753, a longer period than the rectorship of any of his Colonial brethren. He was characterized by the most untiring energy and devotion. To him succeeded the Rev. ABRAHAM MALCOM, a man of rare attainments. He left several works of merit on Mathematics, Music, and Grammar. The Rev. HUGH NEILL, the last of the Colonial rectors, was also a remarkable man. It is worthy of observation, that all the Colonial rectors of this parish retained their charges until the day of their death. How different from the present condition of things, when rectorships are so frequently vacant, and rectors so often changing their charges! But not in this respect alone were these men remarkable. They were so also in their labours, and the success that attended them. They performed almost an incredible amount of work, amid the greatest difficulties, and exerted an influence for good which the revelations of the last great day only will disclose.

The present rector of the parish, the Rev. W. C. CRANE, appears in his labours and success to resemble some of his old Colonial predecessors. He is a man of remarkable energy, untiring in his efforts to do the work assigned him. In a rectorship of less than three years, he has accomplished a great work among his parishioners, of which the resuscitation of "Old Wye" is not the least important. It is hoped that the old church, with its breaches closed and its ruins repaired, will stand as a monument of his valuable labours, and be the place of devoted worship for succeeding generations. With lively interest he speaks of the process of repair, and of the interesting incidents that occurred during the work. It is worth a visit to his parish to hear him tell of the removal of the rubbish from the ruined chancel, and the discovery of two graves: one before the altar, with a slab upon which was inscribed the name of the Rev. ELISHA RIGGS, who was rector of the parish from 1796 to 1803, the other immediately under the chancel arch, and uninscribed. Of this nameless pastor he speaks with thoughtful and melancholy interest. I most sincerely hope the sermon from which I have given the above information will be published. It is valuable, as containing the history of one of the earliest Colonial parishes in the diocese, and the connection of many of the oldest families in the State with the Church. It is worthy of record, that nearly all the descendants of the first residents of the parish are still members of the Church. To their honour be it spoken, and as a memorial of their intelligence.

Louisiana.—Since Whitsunday, the Rt. Rev. the Bishop of the Diocese has confirmed as follows: Christ church, Covington, *four*; at Madisonville, *one*; St. James', Alexander, *fourteen*; St. James', Rapides, *ten*; Trinity, Natchitoches, *fourteen*; St. James', Baton Rouge, *three*; Christ church, Assumption, *eight*; in the church at Donaldsonville, *three*: in all, 49.

On Tuesday, June 13th, the Bishop consecrated St. James' church, at Alexander. In reference to this parish and that at Natchitoches, the *Church Herald* has the following:

The earnest and laborious Missionary at this place is beginning to see the fruits of his faithful and continuing labours. With but little of sympathy or support, and in the face of difficulties which would have discouraged most men, he has for years toiled on, stimulated by love for the souls of men, and sustained by faith in the promises of GOD, till at length he is enabled to rejoice in the manifest tokens of the divine blessing. The completion and consecration of his church (a beautiful byzantine structure) erected at an expense of ten thousand dollars, and entirely paid for, is, it may be hoped, but the beginning of good things to come. His people are looking up to a sense of their responsibilities—have already enlarged their scanty provisions for his sustenance, and apprehend the importance of the ministrations of religion as they have never done before.

Natchitoches is the centre of a large Romish influence, and has just been erected into an Episcopal See, the pastor of the church there having been made the Bishop of the Diocese. Since his elevation to the Episcopate he has gone to Europe to obtain money, Jesuits and Nuns, for the establishment of a college and nunnery.

Although the Protestants there are of different denominational preferences, they are all united upon our church, and are doing their utmost to sustain and build it up. The present church edifice is so small that it is entirely inadequate to the wants of the congregation. A liberal subscription has been made by the community for the erection of a new one, but they have not the ability to consummate the enterprise without aid from abroad. The appeal for aid which the zealous rector is now making, pre-eminently deserves, in the opinion of the Bishop, the sympathy and liberal response of Churchmen and Protestants generally.

Texas.—We are indebted to a correspondent of the *Banner* for the following:

Bishop FREEMAN, of the South West, has just returned to his residence in Little Rock, Arkansas, from his *tenth* visitation to Texas, after an absence from his family of nearly *four months*. During this time he visited *eighteen* different parishes and Missionary stations, travelled within the Diocese between eight hundred and a thousand miles, chiefly in stages and ambulances—baptized *seven* adults and *six* children—confirmed *fifty-seven* persons—preached *forty-nine* sermons—administered the Holy Communion *eight* times, and held an ordination at which GEORGE ROTTENSTEIN, (late a Methodist Preacher,) and HANNIBAL PRATT were admitted to the Diaconate, and the Rev. J. W. DUNN was elevated to the Priesthood.

Three of the parishes visited have bee[n], but recently organized. They are at Lockhart, Seguin, and Go[nza]les, and constitute the field of the Rev. J. W. DUNN, ordained [De]acon a year ago, and appointed Missionary by the Domestic Committe last fall. In that entirely new field there were [...] persons confirmed.

The Bishop found the condition of the Church in Texas to be generally prosperous. The field is wide and inviting. The great want is more labourers. The increase of *nine* years, which has been from *three* in 1845 to *twelve* at the present time, has been in no wise commensurate with the increase of the population, and the needs of the Church. Something, however, is hoped for from the growth of the Church's Institution, St. Paul's College, which now embraces thirty-one pupils in the family part of the establishment; and which having already brought forward several candidates for confirmation, may well be expected ere long to provide materials for adding strength to the Ministerial corps. Eastern Churchmen could not do better with their surplus money than to apply it to this missionary college of the South West. If well endowed, it would become a nursery for the Church, and an arm of her defence, of incalculable importance. Who knows but that the regeneration of Mexico may date from this humble beginning of St. Paul's College? Fellow Churchmen, lend us your aid!

THE WORLD ABROAD.

England.—By the arrival of the steamers, *Alps* at Boston, and *Canada* at Halifax, we are in receipt of advices from Liverpool to the 22d ult. There is very little news of any interest from England, and what little there is, is confined to the doings of Parliament. In the Commons, Lord JOHN RUSSELL had stated that the QUEEN would send in a message on the 24th, demanding an extra vote of £3,000,000 for the general purposes of the war. In the Lords, the Earl of HARRINGTON asked the Ministers whether they had authorised Lord WESTMORELAND to state to the Cabinet of Vienna, that the Polish subjects of Russia would not be allowed to enter the English army, or to follow the standard of the Allies. Lord ABERDEEN replied that no instructions had been given, and brought forward the following message from the QUEEN:

"Her Majesty deeming it expedient to provide for any additional expenses which may arise in consequence of the war in which Her Majesty is engaged against the Emperor of RUSSIA, on the defensive and offensive, asks of the House of Lords their concurrence in such measures as may be necessary for making provision accordingly."

Spain.—The news from Spain is very important. A correspondent of the *Times* says the insurrection daily seems more likely to become a general revolution; and the particulars bear out his statement. A despatch from Bayonne of the 20th states that Madrid and its garrison have declared against the QUEEN. The Cabinet is dissolved, and the Premier has fled. NARVAEZ had offered to form a new Ministry. ESPARTERO had placed himself at the head of the insurgents and was marching on Madrid with the centre division, while ZABANA advances with a force from the Basque provinces. Victoria, Burges, Valadolio, Grenada, Saragossa, Zaragona, Pampaluna, Barcelona, San Sebastian, and several smaller cities, also the Balearic Islands have declared for the insurgents. Saragossa is expected to join the revolt.

The insurrection hitherto has been mostly military, but the citizens were joining it. The watch-words are, "Vive le Constitution," "Down with the Ministry," "Down with Queen CHRISTINA." Carlist guerilla bands have appeared in Catalonia.

Rumours were current that Queen CHRISTINA had fled to Bayonne, and that Queen ISABELLA had left Madrid; also that the Duke of MONTPENSIER had been declared Lieutenant-General of the Kingdom, but all these rumours were considered doutful.

Generals CONCHA and GONZALES BRAVO, have arrived in England. MANUEL CONCHA has escaped from the Canary islands. Gen. MAZZERABO has fled to France. The insurgents, if successful, may offer the throne to DON PEDRO, of Portugal. The French Government is said to favour the insurrection. An aide-de-camp of the King of Portugal is understood to have sought an interview with NAPOLEON to consult him on the subject. NAPOLEON replied that he could not enter into the project, but did not say he would interfere to prevent it. It is surmised that Russia is implicated in the insurrection, with the view of distracting the attention of France and England.

The latest advices from Madrid are to the 18th. The *Gazette* publishes a list of new Ministers. Gen. CAVAGL is appointed Commander of Cavalry at Madrid. The insurgents were masters of Madrid. The troops were engaged against the barricades, and fighting was going on in several parts of the Capital when the dispatch left.

A battle had been fought between O'DONNELL and BLASER; the latter was defeated, wounded, and taken prisoner. The populace have sacked the palace of CHRISTIANA, at Salamander, near Grenada. The whole of Catalonia has risen—the Captain General leads it, and there has been fighting at several points.

Russia and Turkey.—There is a great crop of rumour touching the war, and it is not easy to distinguish what statements are reliable. The *Morning Chronicle* learns by a despatch from Bucharest, dated July 9, that the Turks passed the Danube on the 8th, at a ford between Tasaritza and Silistria, that they then attacked the Russian detachments stationed near Oltenitza, beat them, and then occupied Oltenitza itself, as well as the islands contiguous. The Russians keep on the defensive. On the 9th inst., the Turks attacked Brigadiers PAULOFF and SOIMONUFF, with other Russian detachments, at Frateschi, north of Giurgevo. The Russians were completely routed. The Turkish army of twenty-five thousand men is advancing towards Bucharest. A great battle seems inevitable. There are twenty-five thousand of the Allied armies at Rutschuk. The *Moniteur* thus confirms this intelligence:

"On the 11th of July the Turks attacked and routed the Rusian rearguard at Frateschi; on the road from Giurgevo to Bucharest. They are in force upon the left bank, and have crossed the Danube at several points. The number of auxiliary troops arrived from Shumla at Giurgevo exceeds 20,000. Prince GORTSCHAKOFF with the reinforcements which he has summoned, has no more than 60,000 men. The Turks and the auxiliaries each at least that number. Everything announces an immediate action."

According to advices from Hermanstadt of the 16th., Prince GORTSCHAKOFF was near Frateschi with 60,000 or 70,000 men. It is said that Lieutenant-General AUREP has shot himself. MEHEMET PASHA occupied Czernawoda on the 8th after five hours' contest with the Russians. ISLI PASHA defeated Gen. POPOFF'S division at Nicopolis on the 9th.

The *Presse* states that according to advices from Orsova of the 15th, after five hours' fighting, MEHEMET PASHA drove the Russians from the Dobrudscha across the river and occupied Czernawoda. The whole of the left bank of the Danube between Kalafat and Oltenitza is fully occupied by the Turks. All the French and English troops have been disembarked at Varna, and were gradually advancing towards Silistria. The army was sadly in the want of the means of "heavy draught," which had been the great cause of the detention.

The Paris correspondent of the *Morning Chronicle* states that that the Cabinets of Vienna and Berlin have communicated to the English and French Governments the impression produced upon them by the answer of the Emperor NICHOLAS to the summons sent him by Austria to evacuate the Principalities.

The German Powers now announce that in their opinion the propositions contained in the Russian answer, if not altogether satisfactory, appear to them calculated to serve as a basis for further negotiations, and they propose that Prague shall be fixed upon as the seat of further conferences. They moreover expressed an opinion that it will not be possible to call upon Russia to evacuate the Principalities if it be not at the same time clearly understood that the allied Powers shall stop their movement in advance. In other words, Austria has fallen back into an alliance with Russia. All the Austrian reserves are to be called out and placed on a war footing.

From Vienna, 17th, it is stated that the Austrian ultimatum had either been sent or would be sent on that day to St. Petersburg, demanding the evacuation of the Danubian principalities within a certain time. The time mentioned is understood to be one month.

The Austrian correspondent says that "as regards the present phase of the Oriental question, and the answer brought by Prince GORTSCHAKOFF, the demands of Austria and Prussia are but imperfectly satisfied, but there are some materials which might possibly serve as the basis for peace negotiations. These are left to the decision of the Western Powers. Upon receipt of their answer, Austria, acting upon her Convention with Prussia, and Turkey, upon her cordial understanding with the Western Powers, will take all measures requisite for the re-establishment of the balance of power in Europe, and for the integrity of Turkey and for a general peace on a safe basis.

Prussia and Austria, it is said, have asked France and England to state the conditions on which they are willing to conclude peace.

The Russian party asserts that the military operations of the allies are nearly at a stand-still, and the attack on Sebastopol is indefinitely postponed; that the attack on Cronstadt will not take place this year, and that the great battle near Bucharest is problematical. Hostile operations are reduced to a simple blockade, and in the end Russia will triumph by her diplomacy.

Accounts from St. Petersburg state that the Czar is determined not to yield, but is threatened with trouble at his capital. Three hundred persons had been arrested under the apprehension of an outbreak. The Police told them that no positive accusation could be made against them, but their political opinions had rendered their imprisonment a matter of necessity.

DIFFERENT SCHOOLS IN THE CHURCH.—Take, first, the case of those excellent persons who roused the last century from its spiritual death, and led men, once again, to the Redeemer's cross. The WESLEYS, the FLETCHERS, the VENNS; good JOHN NEWTON and THOMAS SCOTT; Lady HUNTINGDON and HANNAH MORE; CECIL, and SIMEON, and RYDER, and WILBERFORCE, have left behind them thousands amongst the best of our countrymen whose starting-point (as theirs was) is CHRIST'S promise to the world. (Matt. xi. 28—30.) Penetrated with the feeling of personal default, they resolve all religion into personal acts; personal penitence, personal faith, personal prostration of soul before GOD, personal communion with Him who died. Nothing of antecedent privilege, nothing of outward observance, nothing of moral excellence, nothing acquired, nothing habitual, nothing attempted, nothing done, can compensate the most thorough renunciation of self; or supersede the necessity of a conscious faith in CHRIST'S atonement; and a conscious dependence upon "the renewing of the HOLY GHOST."

We need not adopt a technical language, or investigate matters of elaborate detail; a cursory glance at such a system as we have described will show that its tendency is to sink the corporate in the personal; to subordinate objective to subjective truth; to ignore (or to make light of) ecclesiastical organizations; and to develop individuality of religious character without reference to the claims of ecclesiastical position.

By the side of this school there exists a different. Historically representatives of ANDREWES, and of HOOKER; of LAUD and BRAMHALL, JEREMY TAYLOR, and Bishop KEN; the starting-point of their theology is CHRIST'S promise to His Apostles (Matt. xxviii. 19, 20;) and the idea of a polity which is implied therein. Christianity is, with them, as much an institute as a doctrine; an organized community, a corporate body having perpetual succession; a kingdom commissioned to give order to the world, in proclaiming and dispensing the purchased grace. He who has been duly initiated into this kingdom, is therein made partaker of high spiritual gifts, and his chief work, afterwards, is to retain those gifts. Grafted by one sacrament into the true Vine, he is to seek (through the other) a yet more vital union, that he may glorify the Husbandman by "bearing much fruit."

Men are seldom, in actual fact, so severed as to be utterly and exclusively of any one system. Some there may be of mental habits so unfortunate as to recognise no truth beyond their own coterie; but the majority of Christian people are wiser than this; and whatever be the "caveats" by which concession is guarded, they do mutually (though perhaps unconsciously) instruct each other.

Spirit and truth alone will not give a common feeling to a mixed number; for nine out of ten of them are too much animalized for this. Even those, therefore, who value corporate methods at the lowest, would do well to remember a good man's resolve: "I will take away no man's crutch when I cannot be sure of his ability to walk without it."

Not either, perhaps, of the schools which are involved in this contrast, will very fully or heartily acquiesce in its justice. Both will probably disown the one-sidedness which we have imputed to them, and claim a share of the counter-principle which we have assigned to their antagonists. In so far as these objections may have force, they testify to the fact that opposite systems intercommingle, and exert a reciprocal, though silent power. It must be remembered, however, that we are describing systems as they rule with the masses; not the well-balanced statements of the considerate few, but the hasty generalizations of the half-educated many; not the calm decisions of the scientific theologian, but the kindling impulses of the man of action; not the cautious results of a learned leisure, but the crudities of well-meaning, yet often ignorant persons, who lack the time, if not the intellect, to find hidden affinities in apparent discord. In this view it cannot, I think, be doubted that we have laid down the lines of demarcation justly; and that the two religious systems which chiefly absorb men's sympathies, may reasonably be held responsible for those opposite methods which we have described respectively, as the personal and the corporate; the one having a tendency to develop individualism, and the other resulting in organic unity.

PIOUS PROVERBS AND REFLECTIONS.

COLLECTED FOR THE CHURCHMAN BY C. F. H.

NO. VI.

THE SOUL OF THE CHRISTIAN.

No hope deceives it, and no doubt divides it;
No grief disturbs it, and no error guides it:
No good contemns it, and no virtue blames it;
No guilt condemns it, and no folly shames it:
No sloth besots it, and no lust enthrals it;
No scorn afflicts it, and no passion galls it.
—QUARLES.

He forced him not; he touched him not; only said, *cast thyself down*; that we may know, that whosoever obeyeth the devil, casteth himself down: for the devil may suggest, compel he cannot.—ST. CHRYSOSTOM, *sup. Matth.*

It is a most just punishment, that man should lose that freedom, which man could not use, yet had power to keep, if he would; and he who had knowledge to do what was right, and did not, should be deprived of the knowledge of what was right; and that he who would not do so righteously, when he had the power, should lose the power to do it, when he had the will.—ST. AUGUSTINE, *lib.* 1. *de Lib. Arbit.*

Lust is a sharp spur to vice, which always putteth the affections into a false gallop.—ST. AMBROSE.

Life is but a short day; but it is a working day. Activity *may* lead to evil; but inactivity cannot be led to good.—HANNAH MOORE.

Conscience is a clock, which in one man strikes aloud, and gives warning; in another the hand points silently to the figure, but strikes not. Meantime hours pass away, and death hastens; and after death comes judgment.—TAYLOR.

ST. JOHN BAPTIST'S DAY.—FROME SELWOOD.—Festivities of a week's duration have set the little town of Frome and its vicinity all a-stir. The inhabitants, it would seem, have, like the "Sleeping Beauty," been for the last century in a state of dreamy stupor as to Church matters and have remained quietly locked up in their enchantment, till the magic word of the present vicar should awaken them to consciousness. It is scarcely credible, nevertheless it is a fact, that they had even lost sight of the dedication of their parish church and been under the delusion that it was "St. PETER'S," whereas it is now clearly demonstrated to be St. JOHN'S.

It is notorious that everything connected with the Church in Frome wants restoring, even down to its name: and the vicar has, we think, commemorated this restoration in a manner not likely to be forgotten either by the present or the rising generation. The festivities of the octave closed on Friday last, having commenced on the Friday previous,

On the Eve of St. John Baptist's Day banners were gaily waving and bells merrily pealing from the old church tower. Railway-omnibuses and flies might be seen setting down their burdens at the inns and demanding admittance at every available lodging in the place: and at seven all the inhabitants and visitors assembled at a full choral service in the old church. The decorations of the interior were very elaborate and tasteful, and the singing of the choir gave evidence of sound and careful training. The arrangements of the church fittings have been greatly improved. A short but eloquent and appropriate discourse was preached by the vicar on the subject which brought them together.

Early next morning (for there is a daily service at half-past five) the chimes were again sending forth their music, and a bright sun promised to favour the doings of the day. An early Communion at seven assembled a large congregation, and was followed by Morning Prayer at eight. A second celebration at eleven was also numerously attended, during which service a very learned and impressive sermon was preached by the Rev. J. R. WOODFORD, of Lower Easton, Bristol.

Together with the restorations in the church the vicar wished to connect the laying the first stone of a new school, by the Marchioness of BATH, and the inauguration of a college for boys of the middle class, which has long been a desideratum in the neighborhood, and to which the old rectory-house has, with considerable alterations, been appropriated. Here tradesmen's or even gentlemen's sons of reduced means may receive a first-rate education under careful training at so low a rate that we think the few vacancies which remain will very shortly be filled up, and it will become necessary to complete the fourth side of the quadrangle. A Home for destitute factory girls, opened and consecrated this day, was another good work of the vicar's.

The old tithe barn, very prettily decorated, on this occasion served as a dining-hall in which between four and five hundred guests sat down to an abundant and well appointed dinner—rich and poor being indiscriminately invited to partake of the vicar's liberal hospitality.

Among the company present were the Dutchess of ARGYLL, the Marchioness of BATH, Lady ELIZABETH CLEMENTS, Lady GEORGIANA BATHURST, Lady TAUNTON, SUTHERLAND GREENE, Esq.; Archdeacon THORPE; the Rev. Sir F. and the Misses OUSLEY; the Revs. F. DE GEX, F. LUTT, J. SKINNER, G. PORTAL, A. POOLE, &c., &c.

A brass band occupied the court outside and struck up "God Save the Queen" as soon as the cheers which followed the loyal toasts had subsided. The vicar's health was received with loud and continued cheering, and blessings on him fell from all sides. The worthy churchwardens came in for their share of popular favour, and speeches of a very interesting character occupied the time till the hour for evening prayer.

On Monday a school feast was given to about 300 children of the Church schools, who were regaled with an unlimited supply of tea and cakes, much to their satisfaction. The little things walked in procession with their little gaily-coloured banners and thoroughly enjoyed their treat. It did one's heart good to hear them cheer the worthy vicar and Mrs. BENNETT, and to see the spontaneous clapping of their tiny hands as he arose to address them. Mr. DE GEX, however, seemed also to have an almost equal degree of favour in their eyes.—*English Churchman.*

THE SAILOR BOY'S GRAVE.

When I was here three years ago,
This grave was not yet made,
And the fearless boy who sleeps below
About the village played:
I think his mother loved him best
Of all her orphan crew—
And while she worked for all the rest,
She *thought*, poor Jack! of *you*.

He was a boy of lively parts,
And full of frolic glee;
And merry were the children's hearts
When Jack came home from sea:
But heaven reclaimed the gift it lent,
And tried his soul with pains—
The dread command on earth was sent,
And fever scorched his veins.

His sun-burnt cheek grew wan and pale,
His bright black eye grew dim—
He grew too weak his boat to sail
Down by the river's brim:
And first impatiently he said,
"I wish the wind blew free
Upon my face and round my bed—
O, that I were at sea!"

But soon he felt that never more,
(Though she was not a wreck,)
That white-sailed ship should leave the shore,
And *he* be on her deck.
He took his mother's hand in his,
And heaved a bitter sigh:
"Mother," said he, "I feel it is
God's will that I should die!

"Remember me to all I loved—
And those were all I knew—
For all to me have kindness proved,
The captain and the crew:
Tell them, that faint, and weak, and ill,
And sinking in the grave,
I thought upon my messmates still,
My brothers of the wave!

"And when I'm in the green earth's breast,
Let Henry go to sea,
Because he's stronger than the rest,
And of a spirit free:
That God who stills the roaring wind,
Charge over him shall take—
And the old boatswain will be kind
To Henry, *for my sake.*

"And O! dear mother, when you cry,
(For grieve I know you will,)
Remember there's a God on high
Who sees and pities still;
And murmur to yourself the word
You taught me long ago,
That still by Him the wail is heard,
Which none will heed below."

Wild storms had met that vessel's track,
And broke the sea in foam—
Loud winds had roared around, yet Jack
Had sailed in safety home;
But *now* He called who was his stay
Upon that boisterous tide;
And in his bed, one sunny day,
The little sailor died!

Long, long beside the cottage hearth,
They missed him from his place:
His loud, light laugh—his voice of mirth—
His happy, eager face!
They played no cricket on the green,
No game of bat and ball—
For he was gone, who once had been
The spirit of them all.

But round his grave, each Sabbath day,
Silently, hand in hand,
(Thinking how kind he was—how gay,)
His once loved playmates stand.
O little children, of a race
To whom short time is given,
So part on earth that, face to face,
Ye all may meet in heaven!

—*The Hon. Mrs.* Norton.

COMMUNICATIONS.

For The Churchman.

THE DIVINE PURPOSE IN THE ESTABLISHMENT OF THE CHURCH; AND MAN'S DUTY THENCE RESULTING.

(continued.)

Holy Scripture teaches us that in order to its answering the great general end of promoting His glory, and the temporal, spiritual, and eternal good of men, for which He established His Church, it has pleased God to deposit with it also His appointed means of grace for the souls of men, and of their instruction in the knowledge of true religion.

Under the patriarchal and Mosaic dispensations, sacrifices were a required means and condition of divine pardon and favour; circumcision was the appointed mode of entering into covenant with God, and thus enjoying, as His gift, through His mere mercy, an humble claim to His blessing; and various ecclesiastical rites and ceremonies were also prescribed as means of grace and mercy.

Under the Gospel, the language of the Bible is full and strong in enforcing union and communion with the Church, as the ordinary means of grace for rightly professing and rightly practising the true religion.

Our Saviour's command to baptise, enjoined that act as the mode of making men His disciples, His followers, Christians; and thus admitting them, through membership of His Church, to the privileges of His religion.

The Apostle gives a similar view of it. "As many of you as have been baptized into Christ have put on Christ." "Ye are all one in Christ Jesus." "If ye be Christ's, then are ye heirs according to the promise." "By One Spirit are we all baptized into one body." "Ye are the body of Christ," that is "the Church which is His body."

Keeping in mind that the body of Christ, and the Church of Christ are synonymous terms, meaning the religious society which is entered by Baptism, and communion with which is maintained through the ministrations of its Priesthood, we find much Scripture testimony bearing on the present subject.

Being "baptized into one body," and drinking "into One Spirit," are connected by the Apostle. It is "in one body," that Jews and Gentiles are reconciled "unto God by the Cross." It is "for the edifying of the body of Christ," that the Gospel ministry was instituted. We are to "grow up in all things into Christ, Which is the Head, from Whom the whole body, fitly joined together, and compacted, by that which every joint supplieth, according to the effectual working, in the measure of every part, maketh increase of the body, unto the edifying of itself in love." "Christ is the Head of the Church, and He is the Saviour of the body. Christ loved the Church;" the great object of His infinite mercy in the sacrifice of Himself, was, that He might give "Himself for it," and sanctify and cleanse it, and present it to Himself a glorious Church;" and this "Church" He "nourisheth and cherisheth." "From the Head, all the body, by joints and bands, increaseth with the increase of God."

These passages obviously speak the doctrine now considered, that the Church was established with the view of providing, in union and communion with it, means of grace, holiness, and salvation. These are found in its sacraments, worship, and ordinances, and in the ministrations generally of its Priesthood: which last include, as means of high order, having great promises of blessing attached to them if true to the Gospel, *the preaching of the word*, and every other legitimate species of *pastoral instruction*.

A plausible objection to considering *any particular faith*, or *any particular Church*, or *any particular system of religious character and duty*, as of the essence of the Gospel, is, that it consigns all who do not adhere to it to perdition, and is therefore very uncharitable, and in hostility to the benevolence and love of *the Gospel:* which the objectors, if claiming to be Christians, think is a religion so large as to embrace all who profess and call themselves Christians.

The faith, the Church, the piety, of the Gospel, are, of course, and necessarily, exclusive. They cannot admit, as of them, systems of religion which vary from them. This is a pure matter of principle. Charity has nothing to do with it. I may, and, as a Christian, must, love my friend, my neighbour, my fellow-man, my child, my parent, my brother. But does the charity which nature and the Gospel thus require, demand of me that I therefore think him right, or hesitate to think him wrong, or shrink from the responsibility of consistently and properly manifesting that I think him wrong, and cannot directly or indirectly sanction him, if he holds to a faith, a Church, a piety, which I conscientiously believe to be not that of the Gospel? The principle of such a supposition is at war with all truth and all virtue.

It behooves not man, however, to limit any of the divine attributes in themselves, or in their operation. Sovereign and perfect independence is an essential attribute of the Deity. He may require what He pleases of men: but they cannot say that He may not reserve to Himself the right of dispensing with His own appointments, and exercising the power of concession and allowance, in any direction which may be seen by Him to be proper.

The principle herein involved is indeed rebellious and sinful, if made a plea for *known and wilful* departure from God's required ways, or departure which would have been prevented, had there been true and honest earnestness and diligence in striving to know and do the right. But still: clear teachings of the Bible, and due reflection on the great difference in the opportunities possessed by men for attaining to the knowledge of the truth, and on the subtle influences whereby unfavourable circumstances may beguile even honest and conscientious minds into error; warn us that it becomes not man to say that God is necessarily bound by that which He has made to bind us. This latter binding, to all who have come to the knowledge of it, is conclusive: they can hope for no mercy beyond it. And the same is true of those whose ignorance of it is their own fault, through their indifference, their perverseness, their inattention to sacred things, their greater devotion to carnal than spiritual matters, their pride and haughtiness of intellect, which refuses assent to whatever may not exactly comport with their views of what ought to be: on those, I say, who are ignorant of God's appointed way of salvation for causes growing out of their wilfully encouraged moral defects of character; that way is conclusively binding: they can hope for no mercy beyond it.

We dare not, however, say that there may not, under other circumstances, be wrong views of the faith, the Church, and the piety of the Gospel, which He who knows the heart sees to be more the misfortune than the fault of those who entertain them; and that, therefore, when their probation, honestly and sincerely fulfilled on their part, however wrongfully directed, shall have ended, God will, of His abundant mercy through Jesus Christ, take them into His Church, and open their understandings to the entire reception of the religion of the Gospel; from which, by no fault of their own, they were severed here.

Much more valid ground of hope is there for those of honest and good heart, who, for no fault of their own, have erred in their religious profession; than for those who, however right in theory or outward profession, have hearts indifferent or inimical to the genuine spirit and consistent practice of the Gospel.

As for *preserving* the faith, and *possessing* the means of grace and spiritual edification, so also for *disseminating* this faith, and *extending* the *operation* of these means, was the Church established.

The Old Testament abounds with prophecies, full and pointed, of the accession, through the instrumentality of the Church, of all nations to its membership, and thus to the blessings of the true religion, which, as they had been vouchsafed, were then principally restricted, by a very local polity, to the Jews. Accordingly, the Apostles were commissioned to receive all nations by Baptism into the Church. They extended their ministrations over the greater part of the civilized world; and, as inseparable from their work of conversion, established the Church, with its duly appointed and ordered ministry, its sacraments, worship, and ordinances, and its preaching of the word, and other means of pastoral instruction.

This is the form in which, as moved by the Holy Ghost, they evidently designed the Gospel should be embraced, as—besides its being the only form of true religion known to the Gospel—best calculated, on sound intellectual and ethical principles, to secure man's devout and effectual reception of the Gospel.

Above all intellectual and ethical considerations, however, stands the revealed will of God. If there is wisdom in this, or peculiar efficacy in commandments and ordinances originating therein, the diffusion of the faith and holiness of the Gospel must be most effectually promoted by supporting and extending that Church which is designed by God to preserve the faith, and wherein are provided the means of that grace which is essential to holiness.

Another, and a vitally important head of reflection suggested by the present subject, is, how the ends designed by the institution of the Church are to be answered.

It is a consideration connected with an exalted honour conferred on our nature, and an awful responsibility thence arising, that God is pleased to effect the greatest ends of His providence and grace through the instrumentality of human agents. In our own salvation, we are to be co-workers with him. In promoting His glory in the world, we are to be His instruments. In effecting the ends of the establishment of His Church, her members are entrusted with a most essential part. The grace offered for this purpose is in entire consistency with their moral agency. It may be resisted by them, and they, for their neglect or abuse of their high and holy privileges, be given over to work ungodliness and wrong, even in the cause of the Holy Church, which they are sacredly bound to serve; and thus bring upon her disgrace and injury.

Thus we have seen that even in the Church the faith has been grossly tarnished, and the means of grace and edification appointed in the Gospel, almost lost in a mass of corrupt and superstitious ordinances and doings of man's device. Corruptions which could be removed by the ordinary blessing of divine grace on hearts zealous for the truth, enlightened and earnest minds, and souls warmed with honest and disinterested devotion, have been suffered to furnish dreadful warning of the guilt and danger of bringing to the consideration of sacred subjects the sinful pride and depraved affections of the natural heart, instead of the docility, sincerity, humility, and purity, proper to the human mind when invited to the high and holy privilege of being taught of God.

The great Head of the Church, however, notwithstanding all these evil works of man has mercifully interposed to preserve those divinely inspired Scriptures, and that divinely commissioned and constituted ministry, which, if lost, nothing could restore but an immediate and extraordinary interposition of Heaven. Nor has He suffered the great essential truths of the Gospel to be ever lost in His Church. With the venerable catholic formularies, in which, from early times, they have been embodied, for preservation and profession, there have, indeed, been admixtures of principles and doctrines at entire variance from the evangelical and catholic system. Still, the essence of that system was there, to be again brought out, in all its holy richness, beauty, and integrity, by the casting off of those unhallowed appendages.

The practical consideration of man's duty arising out of the divine purpose in the establishment of the Church, is postponed for another number. B. T. O.

For The Churchman.

A BROADSIDE FROM DR. COX.

I have just been wasting some of the sweltering hours of summer by reading a remarkable book, entitled, "*Interviews: memorable and useful: from diary and memory reproduced*, by Samuel Hanson Cox, D.D."

After the title-page, garnished with eight mottoes, and a dedication which fills *twenty-five* pages, we are introduced, in due form, to Dr. Chalmers, Dr. Emmons, John Q. Adams, two Mormon preachers, and a fashionable French lady.

I must say that I promised myself something of a treat, having rather a fancy, during idle hours, for a pleasant gossipping book. Little did I dream that the doctor's bitter hatred of the Church would be showing itself on every page. Yet it is so.

Nor is this all. Never before, within the space of 320 pages, have I met with so many examples of bombast and bad taste, miserable attempts at wit, and wanton abuse of the Church. It was my intention at first to give specimens under each of these divisions, but finding that this would occupy too much space, I must content myself by illustrating the last point.

I trust that in the second installment of these "memorable interviews" with which the world is threatened (p. 8), the author will try to wear the mantle of Christian charity,—a charity which "*thinketh no evil*," and "*rejoiceth in the truth.*"

Now for the elegant extracts.

"Let others worship the rusty, rotten, ridiculous chain of 'succession,' and galvanize it, till it shakes in all manner of wild contortions, like a floundering corpse on the table of an anatomical theatre,—they will get as much life from the one as the other." p. 21.

No comment is needed. Pretty well for a D.D.!

"A powerful bribe may instate a pseudo-successor of the Apostles." p. 32.

Gem the 3d. "A more ancient antiquity of the Christian Grandfathers, the Apostles themselves." p. 76.

The early fathers of the Church seem to be more undervalued than ever by the Presbyterians, since Dr. Miller stretched his veracity so far in misinterpreting some of them.

A bit of news for the learned. "The order of deacon,—such an order, I must say, as God never authorized." p. 82.

For one who, with his accustomed pedantry, tells us that he keeps his "manual Greek Testament" close at hand, p. 281, and who even rebukes the divine Chalmers because he did not possess a copy of Calvin's "Opera Omnia," as he did, "in nine volumes folio, done in vellum, the edition of 1671, Amstelodami, apud viduam Johannis Jacobi Schipperi," this statement is certainly rather startling.

The successors of the Apostles must now lay aside their mitres and cease their impositions upon the world! Dr. Cox tells us that the immortal Chalmers (who by the way was honest enough to preach the Gospel, and play professor of theology, when he agreed with Hume in his infidelity), in "measured and holy reprobation and contempt," pronounces upon "the utter folly of apostolical succession!"

"If impudent Churchmen," adds our Brooklyn doctor, "ever get to heaven themselves, which demands a doubt, how will they previously repent of their impious wickedness and *utter folly* (quoting Chalmers' words with as much emphasis as though St. Paul had spoken them,) in their present insipid ritualism, and schismatical sectarianism, and most unprotestant exclusiveness"! p. 137.

Dear old Christmas, what have you been guilty of, to provoke Dr. Cox's wrath? I can well understand why he ranks "Apostle Doane in Burlington" with some other names by no means favourites in the world, and puts him on a par with "the base-born and low-bred ignoramus" of the Joe Smith school,—but this does not explain the reason why Churchmen should be held up to ridicule because "they observe Christmas,—though (as Dr. Cox solemnly avers,) Christ was not born in winter!" p. 139.

And golden Easter, too, the queen of feasts,—this is only part and parcel of "a stereotyped legion of human ordinances of the same foolish sort."

It is well that St. Luke did not see the Doctor's book, as he expressly mentions Easter in the Acts of the Apostles. [xii. 4.]

I take it, therefore, that Easter is of somewhat ancient date.

One more extract. Holy and devout men who have adorned the old Church of England, hear what the Doctor thinks of you! "Nor shall self-righteous and arrogant old England escape. . . . . Her religion is an organized pomp of hypocrisy." p. 236.

It is a common saying among conscientious authors who scribble a great deal, that they hope they may not write a single line, which, dying, they would wish to blot.

I sincerely hope that Dr. Cox will feel like blotting out some lines of this book before he is called to stand at the bar of that Saviour whose holy Church he thus lightly esteems. Boaz.

Everybody complains of his memory—nobody of his judgment.

WORLDLY DISTINCTIONS IN THE CHURCH.

My brethren, you see before you a picture of the Church of Christ, in her virgin days—a picture in which are traced the lineaments of her Lord and Saviour. How does it correspond with her appearance now? Is the likeness so marked that he that runneth may perceive it? I fear not. She is the same, and not the same. Her visage seems marred, her garments soiled, her form distorted. One would hardly suppose that the picture you have just looked upon was ever taken for her. Why! what is she now? How stands she to the world, her ancient, and should be eternal, enemy? Let us for a moment contemplate her present appearance.

She seems at length to have discovered that the world, after all, is not so much opposed to her as in her youth she had imagined; and to have adopted, in concert with it, the policy of mutual concession. Although she may sometimes deal a blow at her old enemy, it is so gentle that it would appear more in sport than in earnest. She has descended from her high position as a *giver* of the Gospel, and asks the world to assist her in promulgating it, and for the aid it renders in this respect, consents to have the image of its idol set up in her temple. Her houses of worship are no longer free to all, but are rented out to such as are able and willing to pay pew-rent. Instead of the cry, "Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy wine and milk without money and without price," we hear the invitation, "Come ye, that can bear your portion of the expenses." Sometimes, the voice of the auctioneer is heard within walls professedly dedicated to the worship of that Saviour, who, when on earth, drove the money-changers from the outer courts of His house in Jerusalem. Almost always the sittings are estimated according to their supposed or real eligibility for seeing or hearing, (we have spectators and auditors rather than worshippers,) and he who has the most money obtains the best seat. If provision be made for the poor at all, it is in such a way as to preserve an invidious distinction, and to keep alive a sense of their poverty and dependence, as a charity and a favour, and they are assigned places in some corner, where, if they have good ears, they may occasionally hear a few words of the Gospel as it is read or preached; that is, they may gather up the crumbs as they fall from the rich man's table. The poor are no longer regarded as an integral part of the Church; and it is a grave question, whether, if Jesus Christ were again to visit our earth, as the reputed son of a carpenter, not having where to lay His head—it is a grave question, whether many of those who profess to be His followers, and to hope for salvation through Him, would not turn their faces from Him, as having no form nor comeliness that they should desire Him. Worldly distinctions are as marked in the Church of God as in the very world itself. Men of the world vote at her elections, sit in her vestries, act as delegates to her conventions, control her public sentiment, and often subject, or at least attempt to subject her ministry to their beck and nod. They must be pleased, or the minister resign or starve. To hold office, it is no longer necessary that one should be a communicant, or even baptized; worldly wealth and high position in worldly society are often the best passport to her favour. Men who are living in wilful rebellion against God, in disobedience to the express commands of Christ, are sent here to legislate for a body of which they are not members, on the ground of their pecuniary support to the ministry. What is this but a walking by sight, a trusting in an arm of flesh, in the shadow of Egypt? "The communion of saints" is spoken of in the creed, but you will look in vain for any actual realization of it in practice. Wealthy members of the Church are the bosom friends of wealthy members of the world; they must keep up appearances, support their state, and live according to the worldly circle in which their wealth entitles them to move. They do not know even by name their brethren in Christ;—to speak to them or to visit them, to commune with them except in form at the table of the Lord, is a thing not to be thought of; and such people claim to be followers of Jesus Christ, the poor man, and the poor man's friend. Members of the Church no longer, as a rule, give from principle, as the Lord hath prospered them, but they graduate their gifts according to the standard which the worldly rich erect. Self-denial for others is unfashionable—voluntary poverty for Christ's sake imprudence. The effort seems to be to spread the Gospel at the least possible expense, and then only among the rich.

Among the clergy, also, there is no longer anything like an equality of circumstances. They are sustained as *men*, and not as *ministers* of Christ. One will be surrounded with ease, comfort, and luxury, and another in the same city will be only a few degrees above the starving point. One with a small family will receive three or four thousand dollars per annum, and another with four times as many in number will be compelled to struggle with hunger and thirst on five hundred dollars. The *work*man is no longer worthy of his meat, but precisely the same kind of talents as succeed in the world, bring their reward in the Church. The minister who can attract crowds, draw fashionable houses, please by his eloquence, is to fare sumptuously every day; but he who spends his time, his talents, his energies, in visiting the poor and the needy; who, like his Divine Master, goes among publicans and sinners of the grosser sort; who labours more abundantly, and is more truly fulfilling the mission of the Church, is condemned to gather up his living as he can, or to receive it as a charity from his more favoured brethren. Oh! shame! where is thy blush? Truth indeed has fallen in the streets.

Can we wonder, in such a state of things, that the Church fails to reach the middle and humbler classes of society, and that infidelity is on the increase? Is it strange that men should look upon religion as a *farce*, when they see those who profess to teach it, and to be its teachers, *par excellence*, ignore its first principles, and run counter to the spirit of Him whom they profess to serve? The poor want something real—something satisfying; they have little in this world, and their hearts yearn for that which is to come. They want a religion such as Christ established—one that bears fruit, that unites man to man, and all to God. They want rest for their souls—a home, where they can find sympathy and love. They would fain escape from the world; and when they see its tyrannous form, "standing where it ought not," they turn to themselves, to the mutual benefit club—set up their own sanctuaries, and come, in time, to be enemies of the Gospel. Jesus is wounded in the house of His friends. The salt hath lost its savour, the Church hath departed from her essential law, and hence men cast her out, and trample her under foot. Cleanse the sanctuary, destroy the graven images, wash your hands of the world, put on the "unspotted" robe, follow the example of Christ, and you will no longer have to complain that your influence is restricted to the rich, the learned, and the refined. "Prove to the poor," I quote the language of one of the noblest sons of the mother Church, "prove to the poor that they are not mere beasts of burden, but are children of God. Prove to them that they are children of God, by treating them as such; as children of Him without whom not a sparrow falls to the ground; children of Him whose love is over all his works; children of Him who defends the widow and the fatherless, and sees that those who are in necessity have right, and who maketh inquiry for the blood of the innocent. Prove to them that they are inheritors of the kingdom of heaven, by proving to them, first of all, that the kingdom of heaven exists; that all, rich and poor alike, are brethren, one their Master, even Christ." Go to them, go into the highways and hedges—the alleys and the courts, and "invite them to that feast where there is neither rich nor poor, but the same bread and the same wine are offered to the monarch and the slave, as signs of their common humanity, their common redemption, their common interest—signs that they draw their life . . . from one who walked the earth as the son of a poor carpenter, who ate and drank with publicans and sinners." Go to them and preach the Gospel freely, as you are commanded to do, and the word of God is sure: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Prove yourselves the Church of God by preaching the Gospel to the poor, and you will gather around you strong arms and willing hearts, and although you may not have many rich, or wise, or noble, great will be your reward.

And again, what wonder is it that the number of "candidates for orders" is small? When young men see the Church place such an high estimate on wealth, stamping it with the seal of the Gospel; when they see men not members appointed to offices of influence on account of their riches or worldly position; when they see that the ministry are sustained, not for their *office* sake, but according to their *popular* talents; it is not surprising that they should adopt the Church's estimate of wealth, and turn their thoughts to such channels as lead to it; that they should regard the ministry as only one of many ways of gaining a livelihood, and should, therefore, select such a mode as seems best adapted to their peculiar talents. When we of the clergy give up the world, and show that ours is not a profession pursued for a bit of bread, we shall find young men ready to forsake the world, and to throw in their lot among us. If they are to choose between a pursuit of the world in the ministry, with its awful responsibilities, and a pursuit of the world out of the ministry, without those responsibilities, they are certainly right in preferring the latter.—*The Rev.* J. B. Smith's *Sermon.*

ADDRESS OF THE PRUSSIAN MINISTERS TO THE BISHOP OF EXETER.

The following address, bearing date, "Berlin, May and June, 1850," was transmitted to the Bishop of Exeter from thirty-seven ministers in Prussia, many of whom occupy high stations. It appeared in an Appendix to the Bishop's Pastoral Letter to his Clergy, in 1851. The names of the signers are withheld by the Bishop, lest they might be compromised. His reason for publishing the address is, that the importance may be seen "of our present struggle in quarters whence we were not prepared to experience much sympathy."

My Lord Bishop: May it please your Lordship, we, the undersigned members of the Protestant Church of this country, feel it to be our duty to bear a public testimony of the deep interest we take in the momentous crisis the Church of England finds herself involved in, and of the most sincere respect and admiration for the eminent part your Lordship is taking in this great struggle between a *Christian Church* and a *State* yielding more and more to the corruption of the anti-Christian and anti-ecclesiastical spirit of the day.

It was your Lordship who, under God's blessing and guidance, with the wisdom and courage of a faithful shepherd and true Bishop, broke through plausible fallacies and shares of a false and hollow peace, far more dangerous than the worst chances of that *good fight* your Lordship has opened by raising the standard of the *Church militant* on the decisive point.

Your Lordship at once, with an eye sharpened by faith, and science, and experience, perceived the whole bearing of a case when the question of State and Church—nay, the question of State decision in matters of faith—was brought to an issue on a point so vital to all branches of the Church of Christ.

But this general feeling of Christian brotherhood is not the only, nor indeed the principal reason for our addressing your Lordship on this occasion. Your Lordship cannot but be aware that we are in this country under the very same trial and struggle our brethren of the Church of England are called to. Nay, we are threatened with dangers even much greater than those the Church of England can have to encounter. For while, on the one hand, our Church has for a much longer period, and in a higher degree, given herself up to the debilitating influences of latitudinarian principles and practices; the State, on the other hand, after having taken but too great a part in this gradual revolutionizing of the Church, has at last itself fallen almost a prey to revolution, who prepares herself to dispose of all the powers of that State in the service of her deeply-rooted hatred of Christianity; while in England the State still is essentially a Christian one, whatever the ruling powers of the day be, and at any rate stands on so solid a basis that almost nothing will shake it, so long as it does not in fatal and wilful blindness forego those blessings it has hitherto derived from its union with the Church and general spirit of Christianity.

And now, who would deny that this great struggle between Church and State, which we see kindling in all Christian countries, implies a common cause, a common enemy, a vital community of peril, action, suffering, hope, fear, and, with the Lord's blessing, final victory and peace?

Thus, then, we may truly say that the battles your Lordship and your brethren, and children of the Church of England are fighting, and to fight, are *our* battles also, and that we have a right to look on your Lordship as one of *our* leaders in the fight also, and a duty not only to acknowledge you such in our silent prayers, but also with our loud cheers, strengthening our own weakness in the flesh by your example, that we may at any time be able and privileged to say with your Lotdship in the words of the Apostle, "*we have fought a good fight, we have finished our course, we have kept the faith.*"

May it, then, please our Lord and Saviour more and more to strengthen you with *His* strength, to enlighten you with *His* wisdom, and to let you enjoy the reward of having "*strove lawfully*," not only in those heavenly gifts that are independent of earthly success, but also in an honourable and safe peace of that Church, amongst the chief ornaments and strongest pillars of which history will for ever record your Lordship! With this most earnest prayer, we have the honour to be, in all reverence and affection, your Lordship's faithful and obedient servants.

Keep it before the People.—The following remarks, circulating in several papers, are suggestive of many considerations which a desire for the advancement of the cause of religious truth induces us to promote:

1. Keep it before the people—That, next to the pulpit, the press is the most potent instrument of good to the Church and the world in operation at the present day.

2. Keep it before the people—That the cheapest, easiest, and most interesting medium of conveying to a family information on a vast variety of important subjects, is through the well-stored columns of a judiciously conducted paper.

3. Keep it before the people—That a head of the family who refuses to subscribe and pay for a goodpaper on account of its cost, is "penny-wise and pound-foolish," as he not only keeps them in ignorance of many things they ought to know, which cannot be acquired as well in any other way, but he excludes himself from information of practical utility, oftentimes contained in a single number, which may be worth to him many times as much as the subscription for the whole year.

4. Keep it before the people—That the preparation and issue of every number of a paper is attended with considerable labour and cost, and that it is something more than meanness for a man to make it a practice of borrowing and reading a paper for which other people have had the honour and honesty to subscribe and pay.

5. Keep it before the people—That every well-conducted paper is worth a hundred fold more than what it costs, in its influence on individual and public intelligence, morality and religion, and that they are true patriots who conscientiously and liberally support a vigorous and enlightened press.

Keep it before the people—That some excellent papers have expired for want of the nourishing and invigorating assistance of their professed friends—a calamity brought about naturally as the result of avoidable neglect. When the event has taken place, lamentation and regret come too late; better to have prevented the catastrophe by timely support.

Reverence to God.—God is the only Being whom, the more we know and obey, the more we love and revere: the knowledge of every thing else induces contempt of it; but faith in Him, which is the only knowledge our human state admits, is the root of all real excellence. If a man did, from faith in God, one hundredth part of what he does from faith in himself, he would, in one year, achieve more good than, on the contrary principle, he does in a life-time. We can never be sure that we are doing real good unless we are doing it in God's appointed way.—Morgan.

Virtues are lost in self-interest, as rivers are lost in the sea.

LOWLY PLEASURES.

Methinks I love all common things;
The common air, the common flower;
The dear kind common thought that springs
From hearts that have no other dower,
No other wealth, no other power,
Save love: and will not that repay
For all else fortune tears away?

Methinks I love the horny hand
That labours until dusk from dawn;
Methinks I love the russet band,
Beyond the band of silk or lawn;
And oh! the lovely laughter drawn
From peasant lips, when sunny May
Leads in some flowery holiday!

What good are fancies fair that rack
With painful thought the poet's brain?
Alas! they cannot bear us back
Unto our happy years again!
But the white rose without a stain
Bringeth times and thoughts of flowers,
When youth was bounteous as the hours.

E'en now, were I but rich, my hand
Should open like a vernal cloud,
When it casts its beauty on a land
In music sweet but never loud;
But I am of the humble crowd;
And thus I am content to be,
If thou, sweet muse, wilt cherish me.

—Barry Cornwall.

FOR THE YOUNG.

THE CHILDREN OF HAZLEWOOD SCHOOL.

ILL CONDUCT AT CHURCH.

Sally May—Will Brown—Ned Sutton.

You like to read stories of school-children, because most of you go to school yourselves. I am now going to tell you something about the children living at a village called Hazlewood. When you read about them, consider whether you are at all like the bad children, and try to be like the good ones. That is the way to make stories useful as well as pleasant.

In this story I shall tell you something about the behaviour of the children at church. You all go to church, I hope; but I hardly think you all behave as you ought to do there.

Some of you may be like little Sally May, whom I will begin with. I really think she did not mean to behave ill, but she was (as Mrs. Wilson, the clergyman's wife, used to call her) a complete fidget. You may know what that is, when I tell you she never could keep still when it was most her duty to do so. She would come with the other children in order, walking along briskly enough. She made a great bustle in getting to her place, kneeling down to say her prayers, and then seating herself. The next moment she would fancy she was sitting too forward, she suddenly moved back with a jerk, so that the bench scraped against the floor; then she could not be easy without moving again to find out what made the scraping noise. When the prayers began, she was rather better; but as soon as the clergyman began the first lesson, she was worse than ever. She suddenly fancied her bonnet-strings were too tight, and tied and untied them again two or three times; then she thought her boot-lace must be loose, and stretched out both her feet to see. And not satisfied with all this during the sermon, she would look at the girl sitting next her, if she moved, to see what was the reason of her doing it; then the other girl looked under Sally's bonnet; and the next one, seeing the two bonnets moving, leaned forward to see if anything was wrong. Soon there were half a dozen bonnets moving, and the girls who wore them thinking of anything but what they ought; and all this because Sally May was such a fidget. At her quietest time she could not keep herself from stroking down her apron, or putting her Prayer-book first in her lap, and then again by her side. In the spring and summer, you might sometimes see bits of flowers on the pavement, which she had been picking to pieces.

Mrs. Wilson was oblied to speak very seriously to her about it; but as in other matters she had been a good girl, she spoke kindly too, so that Sally began to cry. This was in her mother's cottage, while her mother was standing by.

Her mother then said: "Indeed, ma'am, I don't think Sally can help it. It is her way to fidget—she cannot do anything without it."

Mrs. Wilson answered: "I think she can say her prayers, and attend to what she hears at church, without it, if she will try in earnest. I will tell you how you must set about it, Sally."

Sally took her little apron from her eyes, and looked up at the lady.

"When you kneel down and say your prayers, on getting into church, you must pray to God to help you to behave as you ought in His house, for Jesus Christ's sake; and then you must try to keep on thinking Whose house it is. When the prayers begin, you must keep steadily to your Prayer-Book. When the lessons from the Bible are read, do not be thinking about yourself, or your bonnet, or the other girls, but try to listen to all you hear. When the sermon begins,—I know you cannot understand it all, but you must be watching whether there is anything you can understand: at any rate you may hear some texts from the Bible; try to think of those."

Sally promised she would; and, I am happy to say, she improved very much. Though she was long in leaving off these bad habits, she left them off entirely at last, and became one of the best behaved girls at church.

Some of the boys were worse than Sally; for they would whisper and talk, and even laugh, when they thought nobody saw them. Will Brown was one of the most troublesome. He was a very merry boy, and had always some fun in his head when he was at play. Wherever Will Brown happened to be, when out of school, you were sure to hear laughing. And if that had been all, it would have been very well; for to be merry at the right time is a very good thing: but Will would often be at his merry tricks in school, and this was bad enough; how much worse, then, was it at church!

He would make faces, or whisper some nonsense to the boy next him, on purpose to make him laugh. He did this most when John Willis sat near him, because John never knew how to keep from laughing. Then when Will had set John off, he put on a grave look himself, and poor John often got into trouble, when Will was most to blame.

One day Mr. Wilson from the pulpit saw John putting his head between his kneees to hide his laughter, and rebuked him severely for it after the service.

John cried, and said: "Indeed, sir, it is Will Brown's fault; he always keeps making faces at me."

"And why were you obliged to look at Will? It is your fault, too; for if you know that you cannot help laughing, you ought not to trust yourself to look at him."

John was silent, for his conscience told him that he liked the fun of seeing Will's odd faces, and that he might have looked another way.

He lost his ticket for good behaviour then, but he became more careful afterwards. But the worst boy of all was Ned Sutton. He was troublesome at home, at school, and at church. The schoolmaster often said, "He wished to get rid of that boy; he could make nothing of him. He was sure Ned would come to some harm at last."

His mother was spoken to, and she got his father to beat him. But they did not punish him always when he told a lie, or used bad words, as he too often did; they only noticed it when Mr. Wilson spoke about it.

But it is his behaviour at church that I am going to speak about. As there was not room for all the Sunday-school children to sit together, some had to find places in other parts of the church. It was well for those whose parents went regularly to church, for they took their children into seats with them; and that was right and pleasant both to parents and children.

But Ned's father seldom came, and his mother too often made her younger children an excuse for staying at home. So Ned chose his own place, and that was a distant corner of the church, with no window near,—a dark corner, in which several great boys used to get together. I am almost unwilling to tell you what they did there. The persons in the seats near could not but notice how they were whispering and laughing most of the time. Some of them even cracked nuts, or ate apples. The longer this went on, the more hardened they were. The old women who were near often complained of it to each other, and said it was a shame such goings-on should be allowed; but none of them took the trouble to speak to Mr. Wilson, or to farmer Field, his churchwarden, about it: they said they were afraid of getting spite by it.

However, things became so bad, that Mr. Wilson himself saw and heard it. He directed a man he could trust to watch what was going on in that corner of the church on one particular Sunday.

After the service, the account was very bad, that of Ned Sutton in particular. As the people came into church, he was seen, with the boy next to him, pointing at some of them, and then whispering and laughing. Next he took an apple out of his pocket, which the other boy snatched from him. Ned got it from him again, and gave him a blow with his fist, just as he would have done if they had been at play on the green. Soon after, he was kicking his feet against a bench; and when the old women looked round to see what was the matter he was still in a moment, and thought it good sport to see them look disturbed and puzzled.

All this was reported to Mr. Wilson in the schoolroom. Some of the bigger boys had run off; and whilst the clerk went to look for them, Ned was called, who came in, looking as if nothing was the matter.

Mr. Wilson asked him how he could behave in that manner, when he knew well how wicked it was, and then mentioned the things I have been telling you of.

"Please sir," said Ned, "It was not me; it was Will Hawkins."

When he added the sin of lying to the other, Mr. Wilson was quite shocked.

Farmer Field said, "I think, sir, there is nothing for this but the stick."

"I shall leave him to you," said Mr. Wilson, "as it is your duty to punish such offenders. For my part, I forbid him to come to the feast which the children are to have at my house this summer, or to share in any other indulgence or reward."

Farmer Field accordingly gave Ned several severe strokes with the cane, while other boys were by, who resolved never to run the risk of the same punishment and disgrace.

Ned cried a good deal, as well he might; and when Farmer Field went to look for the other offenders, he slunk home, with most uncomfortable feelings, as you may suppose. His mother, who was vexed at the disgrace, scolded him, and his father threatened to send him to sea.

[To be continued.]

CHINESE LIFE.

The following account of Chinese life is from a correspondent of the *Colonial Church Chronicle*. It is dated "Indian Ocean, Monday, January 9, 1854." The reader, if we mistake not, will find it well worth an attentive perusal:

We reached Hong Kong at last. It was very curious approaching China. A hundred miles away from Hong Kong we fell in with Chinese vessels—fishing-boats and junks—curious things, with high painted sterns, and low bows, and mat sails, and marvellous-looking men on board. We got safe to Hong Kong without being attacked by pirates—a thing our captain much feared, as he was carrying gold-dust; and every fishing-boat nearly is manned by pirates. They are most bold. A few weeks before, a pirate junk ran aside an American clipper in full sail before a stiff breeze, hooked on by grappling irons, and tried to board. However, H.M. steamer *Hermes* has been rather punishing them lately, having destroyed forty on her last trip.

The coast of China is very fine, mountainous, and indented by cliff-bound bays and islands. Hong Kong is a bold island; Victoria lying to the north, separated only by the straits from the mainland. It is a very striking place. The town straggles along the bay, between the sea and the high peaks behind, and is full of fine buildings. I was surprised to see such a pretty place, and such handsome buildings.

The cathedral stands on a knoll, rising above the town—the best site—and is really a very nice building, considering that it was designed, I believe, by the government surveyor: (?) a western tower standing on arches, a nave and aisles, transepts and eastern transept aisles, a few more feet of nave east of the transept, and a low arch under a window, admitting to an apse, which is the failing point, as it is low and small, and wants dignity. The windows throughout, clerestory and all, are full of Powell's quarries, so that the light is nicely toned down. Many of the windows open, and have venetians to take their place, necessary in a hot climate. The seats are all low, and made of open cane-work, very nice and cool. Two pulpits face you, standing against the east piers of the transept. East of them, in the space outside of the apse, is a chair and desk on the north for the bishop, and bench and desk on the south for the clergy. The choir should be here, but are, with the organ, in the south transept. They consist of Chinese boys and young men, the pupils of St. Paul's College, in part of which the Bishop resides.

The Bishop had lately returned from Shanghae, and was full of the spread of Christianity. He has no doubt that in a little time all China will be Protestant Christians. There is little doubt that the Tartars will be expelled. When we left on the 27th of December, the insurgent army was said to be less than twenty miles from Pekin, and everything gave way before them. Captain Fishburn, of H.M. steamer *Hermes*, (which returned to Nankin the day before Christmas,) sat some time with me; he says he cannot doubt their sincerity. He was fired at by the insurgent army at Shanghae, returned the fire, and demanded explanation. They said they had been told by the mandarins that the Emperor had hired the English to destroy them; and apologised on his denying this. Finding that the report had been spread, and that the imperial fleet actually followed him, he caught a boat on his way up to Nankin, dressed the men in insurgent colours, and sent them on to the insurgent camp with a letter, saying that England took part with neither.

At Nankin he found the insurgent troops ready to attack him; but on reading his letter they at once withdrew, and the people flocked on board the *Hermes* with the greatest confidence. The first thing they did was to ask about our religion, and on hearing the Creed and Commandments, they at once claimed him and his ship's company as brothers. "There could be no fear of the *Hermes* attacking its brethren!"

Captain Fishburn said he had quite convinced himself of their sincerity in faith, as worshippers of "Yesu," and in the Holy Trinity, though it is most likely imperfect, and in the moral discipline they carry out. He learnt also that none but "worshippers of Yesu" are admitted into the army; and these, after examination of faith, and professions of obedience to the Commandments, and promises to strive against sin, are admitted by baptism with water in the name of the Trinity.

He asked how they baptized, and was shown. A basin of water is placed on the ground, and the person to be baptized kneels, and dips his head in, or has water poured on him, while the appointed person pronounces him baptized in the name of the Trinity.

The Bishop also gave us the same report, which he had learnt from a Chinese in the insurgents' camp, who had been brought to him by some one connected with the missions in the north.

It is also said that they have appointed a ministry consisting of three sorts of orders. It was a little difficult to carry away all one heard; but I think the highest consisted of three Wangs, or Princes, of whom the celebrated T'ne-ping-wang is one; the second order of twelve Ti-shing, or some such name. The Bishop said it was a very fair term for the office, *Ti* meaning old, and *shing* (if that were the word) something synonymous; but altogether it was a fair and emphatic translation of elder or presbyter. The third order consisted of twenty-four to every camp of 10,000 (and there were ten camps of that number.) The business of the twenty-four was to instruct those under them, and when fit, to present them to the twelve, who, in turn, presented them to the three Wangs, and by their command baptized them. This, I am confident, was in substance the Bishop's account, but, in transcribing it from my journal, it strikes me as disagreeing with what was asserted about none being enrolled in the army till he was baptized. There *may* be some distinction made between the enrolled soldiers and those in preparation, who yet fight in their army.

Captain Fishburn spoke of their enthusiasm as great. He saw their service, which consisted of hymns, reading from a translation of part of the Old Testament, repetition of the Commandments, and prayers. They said they knew they wanted instruction, and would receive teachers, but they thought it would be better to defer this till they had finished the matter in hand, taken Pekin, driven away and destroyed the Tartars, and established the new dynasty. They had no doubt of success. It was not man's work, but God's, and *must* succeed. The English might take part in it if they liked, or not; it would make no difference either in their success or their friendship towards us.

We went to Canton. It is distant from Hong Kong eight hours by steamer. We passed the celebrated Bogue Forts, and up the river to Whampoa; the river swarming with boats of all kinds up to great painted junks of 600 tons burden, especially along the fifteen miles from Whampoa to Canton. The country, too, is very pretty—fine mountainous hills and rich plains, studded with villages, or square clusters of houses, joined in rows, with narrow streets, about four feet wide, with a strong gate at each end, shut at night as a defence against pirates. Every street in every town is closed by gates at night. This speaks well for the honesty of the people! We were reminded of England and her church towers by the constant pagodas near the villages rising from among the trees.

The only place where foreigners are permitted in Canton is in the Foreign Factory, as it is called, a block of buildings, houses, hongs, and offices, with a garden down to the river, in which stands a decent English church, shut off from the town by gates. The garden is pretty. The buildings (the Chinese confess) are the finest anywhere in China, the imperial palace not excepted.

We steamed up through rows of anchored boats, forming regular streets, to opposite the factory. Here a hong-boat, gaily painted, was sent to take us on shore, and the younger Mr. Jardine entertained us most hospitably in the house of the firm.

Few of the merchants there ever venture fifty yards into the town, and they warned and begged us not to go. But we found Mr. Grey, the chaplain, Mr. Parker, the interpreter, and Dr. Dixon, ready to go anywhere, and so it ended in our walking all about the town. No foreigner, notwithstanding the treaty, has ever entered the city. I pushed in through one of the gates, but was hustled out again directly. We made the circuit of the city on two different occasions. It is surrounded by a high wall of stone and brick, and is of an oval shape, flattened at the end towards the river. We spent the first morning in visiting some of the best shops near the factory—furniture shops, wood-carving, curiosity shops, ivory ware, &c., and in the afternoon we walked round the city; H. and S. in chairs.

The streets throughout China are quite narrow; as you walk along you may touch the houses on both sides. I should say the streets vary in width from four to seven feet. The houses are low. The fronts of Chinese shops, for the most part, remove bodily, or are always open, and closed at night only by wooden upright bars, which fit in close to each other; but many shops, where gold and silver and other valuable wares are exposed, and, perhaps, the better sort of shops generally, are closed in front. The shops are painted and gilded outside, and have always long boards up and down all the sides, painted and inscribed with characters, which are "good words," or sentences from Confucius, to drive away evil spirits. Every house, and room, and door has its "good words" posted up. The shops inside are very handsome. Near the door two coolies generally stand, who open the door, and welcome you, and go on errands; there are chairs at the sides, and perhaps a counter, and at the further end is always a quaint lattice-work screen, gilded and ornamented, with an arch in the middle. The master of the shop sits here, within the latticed arch, with a high ornamented table in front, on which whatever you ask to see is exposed. Tea is handed to you, or if not, there it stands, and you can help yourself. It is not particularly good. It is made just as we make it, in a teapot, or very commonly is kept boiling all day long in an earthenware kettle. There is always a "joss-house" somewhere in the shop, with perhaps a small image, and a little lamp burning, a plate of three sweet cakes, another with three oranges, perhaps, and three little cups of tea, and a few joss sticks burning. In the wall, too, by every door of house or shop is a small recess, like a piscina recess in a church, and in this, morning and evening, they make a "joss-pigeon," or, as they say, "*chin-chin Joss*,"—*i. e.*, they light up a few joss-sticks.

Every junk, too, has its joss-house at the stern, where a lamp and joss-sticks always burn; and every boat and common sampan has the same. You get into a boat; in the midst is a carved and painted covering, under which you sit. The father rows, and manages the sail with his boys or girls ahead. The good woman, with perhaps no feet, steers aft, her baby tied on her back. Here, too, is the kettle boiling, and the dinner cooking, and the centre where you sit is presided over by the household gods, in the shape of a Joss, with offerings and burning lamp, under the seat you sit on. Yet, with all this apparent reverence for the unseen (for whether Joss represents God or Satan I never could ascertain, but I believe the latter), there is really the greatest indifference. You may go where you like in their temples and joss-houses. You may handle everything, and you may see man or woman in the joss-house, "*chin-chinning Joss*",—*i. e.*, making offerings, or burning joss-papers or sticks, and bowing, and yet talking or laughing aloud to a neighbour all the while. The thing is to be done, apparently, but how it is done does not matter. The religion consists in beating gongs, firing crackers, scattering burning papers in the air, in making offerings morning and evening, and in nothing else. The word *pigeon* has become universal, it is said, in China; I believe it is a corruption of the English "business."

We visited the Temple of Honan. It covers a great space. You enter through a large gateway, guarded on each side by a huge gaudy image, and are admitted into a court-yard. Right and left are detached joss-houses, with a fine tree before each. Facing you is the great temple, with doors open wide in front. Inside, facing these doors, is a great altar, with three hideous and gaudy idols behind it. At the side are other altars and figures. The building was but shallow, there being perhaps from ten to twenty feet, in most I saw, between the door and the altar. Yes, perhaps, rather more. I never saw worshippers inside during the service, nor indeed ever taking part in the service—nothing but priests. I dare say the common joss-houses, which abound everywhere, are for the people.

One was painfully struck by the resemblance of the altars to European altars: the same shape, covered in most cases with super-frontal and antependium, always stoled with a narrow embroidered stole, a row of six or more candlesticks, and vases of flowers, &c.

The service consists of a low, monotonous, and rapid chant, hardly heard beyond the door; the priests kneeling, one behind the other, from what we should call the east to the west end; one of the front priests keeping time by striking a tom-tom to every syllable, varied by another priest every now and then striking a small silvery gong. At intervals a young priest, whose position was always alone, near the west door, stalked up to the altar, bowed, and went back again. The priest's dress, which seems to be the same in the temple as out, is of pale yellow and brown silk or stuff, made something like our B.A. gown. His head and face are close shaved; all the rest of the world keeping a lock of hair on the crown, which is plaited with silk, and falls down in a pigtail to the heels. They are a despised class, being generally foundlings. Any parent thinking his son sickly, and not likely to be of much use to him, may deposit him in a temple, when he is considered dedicated. Up to the age of twenty-one a man may enter the priesthood, and he can never leave it. The temple at Honan had about five or six hundred attached to it. They are supported by lands and offerings.

We went all over this temple. There were many yards, with numerous joss houses, cloisters, cells, large kitchen, refectory, pagodas, and garden and orchard. In the garden was a stone building, in which the body of every priest who dies is placed in a chair, and burnt; and another near, circular, with four circular holes, one on each side, in which the ashes are placed.

This was a Buddhist temple. I afterwards went to the Temple of Longevity, which, I think, belongs to the Taouists, and the same day to the Temple of the Five Hundred Gods, a new building of the National, or Confucian, religion. It was a large oblong building, standing surrounded by courtyards, as usual; in it were six rows of idols as large as life. We had great difficulty in getting in; a mob collected, and I thought we should have had to give it up, but we persisted, and at last a Chinese, who spoke a little broken English, and had a shop near the factory, came up to us, and inquired what was the matter, and very kindly went and asked the *abbot* to admit us. As far as I could make out from him, every person might take any one of these idols as tutelary. They seemed to represent all classes—mandarins, crowned heads, *mitred* heads, and one odd figure in knee-breeches, coat, and hat, which, I suppose, represented the English; in which I was confirmed by a boy taking me to it, pointing, and exclaiming, "*Fan-qui*," the usual opprobrious expression used as you pass along the streets, which means, I believe, "foreign devil." At the end of the building were the usual three large idols, behind an altar, and in front a single figure, behind a lower altar. The Chinaman went in front, and made his reverence, and said it was the Emperor. I asked him—"Do you *chin-chin* the Emperor?" "Yes." And he repeated it. "But is he Joss?" "No." "Why do you worship him then?" He had great difficulty in mustering English, and I in understanding. But I gathered from his words and signs that the belief is, that Joss being invisible, and unable to communicate with men by word of mouth, has the Emperor as vicegerent on earth to communicate with man. But I never could find one who could give me any information. They marry very young; and it is a disgrace for a man not to be married before he is twenty-one.

If there be any religion, it is useless for their moral improvement. I believe the people of Canton and the south are far inferior in every respect to the people of the north; but throughout China honesty and morality are unknown. The utter pollution of the people seems to have produced the effect St. Paul speaks of—destruction of all natural affection. By law and religion (if any) a son is bound to support and reverence his parents, and this filial respect and nurture are never wanting, but most strictly paid. The male child, therefore, is carefully preserved. The female child perhaps is drowned as soon as born. I never saw any in the river myself, but I was told it was quite a common sight. Or else a girl is kept and sold. It is a fact that you may buy a child for a few shillings. There is no love for their children. Numbers and numbers are bought and brought up as prostitutes. Cargoes of young girls from eight to nine years old and upwards are bought for a few dollars a-head, according to the age, and sent for this purpose to California. Quite young girls, gaily dressed and painted, solicit you in the open day in the streets.

What we have done in missionary ways I do not know. I should think the English Church has done but little. A few Chinamen attended the service at Hong Kong; and the Bishop has a school, or college, in which I heard the upper class translating Greek, but he did not speak highly of the work as producing real converts. I believe the Church of Rome works much more wisely. The Roman Catholic missionaries go for a few years to the College at Macao, an old Portuguese settlement, to get the habits and manners of the people, as well as to perfect themselves in the dialect of the district they mean to work in, and then in Chinese dress, with shaven head and pigtail, go right away into the country. Whether they have done much I cannot learn. They say themselves that they are all over China, and have converts everywhere; and that quite a large part of the inhabitants in the interior are [Roman] Catholics. If this is so, how is it that they have known nothing of, and have done nothing to stop, this Protestant movement? It is also said that they make but slight differences in their joss-houses, merely in many cases adding an image of the Blessed Virgin, and that their Christianity is but the worship of the Virgin grafted on the old worship. Certainly the temples require but little change. In many cases, a statue of a figure with a child in her arms already stands in the joss-houses. But of this I really could find out nothing.

THE PHILOSOPHY OF HISTORY.

One of the peculiar characteristics of the speculations of the nineteenth century, as compared with those of the eighteenth, is seen in the attempts made to understand the present, and even to predict the future, by means of the past. The most remarkable revolution in the method of investigation is probably to be found in the sphere of historical research. To the vain imagination, nurtured by the popular philosophy of the last century, that we are to make all things new, has succeeded the conviction, so well expressed by the inscription on an ancient coin, that "time discovers the riches of antiquity." Even the socialist has learned to say, with Sir Matthew Hale, "that truth is the daughter of time." That contempt of history, which used to be esteemed the beginning of wisdom, is now seen to be the end of folly. Many a dream of the future has vanished like an unsubstantial pageant, while the forms of the past have come to assume an immortal honour. That superficial egotism which prated of the sovereignty of the individual, is supplanted by that wiser humility which tells us that "all the world is a wiser man than any man in the world." The individual is seen to be but the nursling of Humanity, and the present as the product of the past. The atomic theory of the race is superseded by the dynamic, thus giving the only condition under which history can assume the dignity of a science. It is studied not as an aggregate of atoms, but as a complex of powers. The race is viewed in the Christian aspect of its unity, and not in the infidel aspect of a mere flock of individuals. It is imaged forth, now, as the life of one man, in its successive periods of youth, of manhood, and of maturity; now, as a growth, through all its stages, like that of a tree with its blossoms and its fruit; again, as a constant ascent in a spiral, steadily aspiring, in spite of alternations, to a high consummation; or, yet again, as the orderly development of one consecutive plan, embracing all nations and races in their progress towards some adequate ultimate end. What is called its antiquity, is seen to be but its youth; *antiquitas seculi, juventus mundi*; and its most useful races are recognized as its most mature, having the heritage of the past. And the object of the whole historic course, the grand historic problem of the destiny of the race; what is it for? whither doth it tend? is inquired after with an earnestness which betokens its importance.

And accordingly we find the so-called philosophy of history assuming an unwonted space in the meditations of the contemplative, as well as in the dreams of the ardent. Every leading tendency of the times, philosophical, religious, political, moral, and even literary and æsthetic, attempts to justify itself on historic grounds, to construct its philosophy of history. Not mere abstract reason and right are appealed to, but also the concrete testimony of history. The European absolutist and democrat are equally confident on historic grounds. Gervinus is subjected to judicial accusation for lighting that dry light in which he showed that the course of history has been ever, through aristocracy and monarchy, to a democratic rule, in the land in which Schlegel was applauded for teaching, that the supremacy of the Roman Catholic hierarchy is the sense and aim of the historic course. And the revived activity of the Roman Catholic literature, under Bonald and Demaistre in France, Mohler and Moliter in Germany, Balmes in Spain, Wiseman and Newman in England, has planted itself on this field of investigation, as on no other. By the great modern Protestant theologians and historians, especially of Germany, the very sphere of controversy with the enemies of our faith has been transferred, from the speculative to the historic domain; and our political and social theorists also feel the necessity of finding at least the fulcrum for their levers in that which has been and is. It is almost unconsciously assumed, that every legitimate speculation in respect to government and society, must authenticate its claims by the sure word of history, ere it can be received as a prophecy. Nor is this tendency excluded even from the purely speculative sciences; for from Schelling to Hegel, we have elaborate attempts to show that the whole of history has been ever labouring in the throes of birth with their systems, as the best progeny of time.

This characteristic of modern thought, which has led it to throw itself so resolutely upon the solution of the historic problem of the race, is not accidental, and therefore it is not likely to be transient. It is not the product of enthusiasm alone, nor has it been dissipated in mere imaginations. It is rather to be regarded as a legitimate product of that movement of the human mind, inaugurated by the Reformation of the sixteenth century. The most general characteristic of that movement, as exemplified, though not exhausted, in its religious reforms, may be said, perhaps, to have been the application of the inductive, in distinction from the too exclusively logical, method of investigation to all the spheres of human knowledge. We call Bacon the father of the Inductive Philosophy, but his service consisted in applying to the study of nature that very method which all the leading reformers had previously applied to the Church and to theology. They only went back to the authentic facts and documents to get at the laws and principles of ecclesiastical authority; they went back from the later to the earlier Fathers, and from these to the original source in the Divine Word. And so Bacon bid men go to nature, to study its authentic records, if they would know what nature was. Thus Descartes taught men to study the mind, if they would know the mind. To know what anything is, you must study that thing itself; first the facts, and then the laws and principles. From the facts learn the laws, and by the laws read the facts—this is the substance of that inductive method which was applied in successive order to the Church, to nature, to the mind, to politics, and which is now, in a natural and necessary order, engrossing attention in social inquiries. And last and most difficult of all, it is applied to the solution of the historic problem of the race; in the facts of history to find its laws, and by its laws to read its facts, and to attempt to forecast its destiny. The very pressure of the inductive philosophy leads us to this high inquiry, and it has come up last in order, not only because man must have had a history before he can have a philosophy of history, but also because this is the central stream into which all these other investigations flow.

Of the possibility of such a philosophy of history grave doubts are indeed entertained. The vastnes of the problem is confronted with the littleness of our knowledge. The fact that history moves in the sphere of human freedom, leads many to say with Kant, "that even if one should find that humanity has been always advancing, no one could say but that it might to-day begin to decay; for that we have here to do with free beings to whom we may indeed prescribe what they ought to do, but of whom we cannot predict what they will do." And it further seems improbable, that any one could have both that scope of knowledge and that scope of generalization, which are essential in the working out of so broad an investigation. Will not the very pressure of the inquiry force from the brain its own coinage, rather than the image and superscription of the reality itself? And has the race run so far in its course, that we can see the end from the beginning, and that a definitive solution of its historic destiny is possible? While it may be true, as Dugald Stuart argues, that the largest generalizations about human affairs are of the readiest application, is not also true, that they are to be made with the utmost reserve, since they can only be made with the utmost difficulty?

And to these general scruples are added, the doubts especially of Protestant Christians, as they see how the extreme conservative and the extreme radical tendencies of the day, the Romanist on the one hand and the infidel on the other, have been most prodigal of such theories. The latter assumes that the day of Christianity is past, that its night has come, and that "through the shadow of that night" the world is "sweeping into a new and younger day," to be ushered in by reorganization of society in Church and in State. The Romanist as confidently maintains, that the ultra-montane view of the Church is the central idea in human history and destiny. And both equally predict and labour for the extermination of our Protestant Christianity. And so it is hardly strange, when history is made to read only such lessons, that many wise men are made willing, in faith, to let the historic problem work itself out, as it is most surely doing, without their aid or comfort.

But if Christian and Protestant men neglect such investigations, will not many ardent minds lend a willing ear to the bold generalizations of both papist and infidel? Will not many an imagination be set on fire by the dream of a splendid hierarchy, or by the vision of an occidental republic? And did not alchemy precede chemistry; and did not astrology anticipate astronomy?

And while we fear, as well we may, the presumption of grappling with the historic problem itself, and propounding a solution of it, are we not, by this sketch of the nature and present state of these investigations, prompted and authorized to ask: What is the real problem of investigation in the philosophy of history? What are the conditions of the right solution of that problem? And in what sequence of historical events must that solution be found, if at all? To such preliminary inquiries as these, it may be the part of wisdom, and not of arrogance, to give an earnest heed. And even if Protestant Christianity is too reverential to attempt a definite solution of the historic problem, there may at least be a vital necessity for its showing, that the theories of its two instinctive foes are premature, and not conformed to the demands of science in this high region of research.

What, then, is the real problem which the philosophy of history attempts to solve?

The philosophy of history proposes to treat history as a branch of science. It takes for granted, that history is susceptible of a scientific exposition; that from the study of its facts we can come to a knowledge of its laws and principles. It supposes, also, that only through the facts can we come to a knowledge of its principles; that in a legitimate way the inductive method can be applied to these facts; and that the induction must precede the deduction, or the application of the historic laws to any future possible cases. The inquiry, then, is the same in kind with that in any other branch of philosophy. It may be more difficult, the causes more complex, and the mass of facts greater; but the process of investigation must be the same as in all the inductive sciences, and that is, from the facts learn the principles, and by the principles read the past, and, if possible, forecast the future.

The facts of human history do indeed cover a long tract of time, and a large sphere of space. They constitute one vast, progressive, connected series of events, having the earth for its material basis, time for its condition, moral freedom for its essential element, and the final destiny of the race for its end. They are the product of human freedom, but so far as they are facts, they have come out of the region of mere possibility into that of reality, and are proper subjects of investigation. Supernatural elements may be intermingled with the natural, but still, as extant in history, we may lawfully inquire for their origin and aim. This body of facts comprises whatever has been done or suffered by man's myriad tribes, so far as the record has survived, from the beginning until the most recent times. And it is with this body of facts that the philosophy of history has to do; and, as a philosophy, the question it has to answer about them is one and simple, however difficult may be the answer; and it is this: What is the destiny of the race, as that is contained in, and may be inferred from, the whole history of the race? The historic problem is without significance, unless it be understood as seeking for the rational grounds, order and ends of that which has actually occurred in the history of the race.

Many of the so-called philosophies of history have chiefly failed, from not keeping in view the only legitimate object of their investigation. They have not let history explain itself, they have laid their own theories to the judgment of it. They have not sought to infer the destiny of man from his actual history; but they have prophesied his destiny, and by their prophecy misinterpreted his history.

Who, for example, from the actual facts of history could infer, with Auguste Comte, that the destiny of man was to form a republic with positive science as its means of regeneration? This is not an induction, but the speculation of a phantasiast. In point of fact, just so far as any theory about human destiny is not a legitimate inference from the facts of that history, taken in their integrity and widest scope, just so far does that theory fail to respond to the one legitimate inquiry in the philosophy of history, which is, as we have said, simply and solely this: What is the destiny of the race, as that is contained in, and may be inferred from, the whole history of the race?—*Professor* H. B. Smith.

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Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

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THE SCRIPTURES AND THE CHURCH.

In our editorial of July 8, headed "The Doctrine of our Motto," it was seen how, as a mere matter of historical fact, the Church has in all ages been the faithful keeper and witness of the Word; how from the first she has been to the world emphatically the "pillar and ground of the truth;" insomuch that if St. Paul had been merely a judicious historian, and not an inspired apostle, he could most truly have affirmed the doctrine of our motto. Nor need we suppose the Church to have any arbitrary or supernatural power in the matter: she cannot make Scripture, any more than she can make facts: her power is that of reason, acting within the acknowledged sphere and upon the acknowledged basis of reason, to testify and authenticate the records of our faith; to collect, preserve, attest, certify, and transmit the facts and testimonies upon which a reasonable conviction may stand: which she has done with such fidelity that it is impossible to shake her judgment herein, but upon such principles as would upset all faith in history.

Nor is this the only sense wherein the Church is the pillar and ground of the truth. She is such morally as well as historically; such, not only as regards the preserving and transmitting of the truth, but also as regards its operation and efficiency; not only in giving us the Scriptures, but in making them effectual for our good when we have them.

For Christianity, it can hardly be too often said, is emphatically a religion of means. It supposes the being and perfections of God, the immortality and accountability of man: to tell us these things were useless, and worse than useless, but that some means be set forth whereby the knowledge may become effectual. To provide and apply these means, is the proper office and aim of Christianity: as it entered the world in the person of our Lord, so it remains in the world embodied in His Church, in order to seek and to save those that were lost; and all that pertains to it, whether in the form of doctrine or of discipline, the Scriptures or the Church, are as means to this end. Presuming that man already knows what were good to be done, it comes to furnish him the needful aids and encouragements for doing it. In a word, to those who already hunger and thirst, Christianity offers the bread and the water of life freely; to those who do not hunger and thirst it were useless to offer them.

Thus, throughout, Christianity is a system of divinely-appointed means to certain ends; ends in which mankind were, and are, and must be deeply interested. Now, here we have something altogether practical and economical: there must be a government, a discipline, an administration: men are not only to be told, but also to be made, what they ought to be; and, granting that the Scriptures, after the Church has given them to us, might do the former, what but the Church is to do the latter? and to what end were the former done, unless the latter be done also? In short, how is Christianity to be savingly or efficaciously applied and administered as a system of means, but in, through, and by the Church?

Again: The Scriptures are addressed not only to the understanding, but to the will; they consist of things to be done as well as known and believed: nay, with them knowledge is everywhere in order to action, and action in order to knowledge; we are both to know that we may do, and to do that we may know. Viewed in reference to knowledge, the Scriptures are a body of truth; viewed in reference to action, they are a body of law. And with the idea of law is inseparably joined the idea of legislative, judicial, and executive authority. As truth, the Scriptures are to be taught and studied; as law, they are to be administered and obeyed. Which conducts us at once to a religious organisation, a spiritual commonwealth, an ecclesiastical state, with duties, functions, and prerogatives analogous to those of the civil state. For it is not enough that the law be published and studied in the statute books; it must also have a living eye, and ear, and hand, whereby it may procure itself to be obeyed: to give it the force and efficacy of law, there must be appropriate tribunals and magistrates, to expound, apply, and enforce it. By these means are we to be instructed, trained, disciplined into habits and principles of order and obedience; the law and the truth are to be wrought into the structure and substance of our hearts and minds, to be intertwisted with the very cords of our life; and our souls to be built up in the spirit and vital energy of the faith.

Nor are these things mere matter of expediency and choice, to be accepted or not, according to the dictates of individual judgment and will: they are inherent and essential to the very nature of all society: and all things purporting or pretending to be societies, which do not involve them, will ultimately be found wanting in the first principles and essentials of the social state: they are not societies, but mere voluntary aggregations, which, wanting the power of organic life and law, must inevitably crumble away, and go to pieces, and disappear.

To be satisfied of all which, we have but to consider duly what we are and what we need, as both Scripture and experience abundantly assure us. Now, if there be any one vice in our nature more central and potent than another, it is that of leaning to our own understandings and trusting in our own hearts; and, what is more, we are apt to do this just in proportion as our understandings are weak, and therefore cannot serve us, and as our hearts are wicked, and therefore will not be true to us. Thus our self-love is of such a quality that it still keeps us from pursuing or accepting what were good for us, and is ever determining our choice to that which hurts us. Hence it is that wise and prudent men are so apt to call in upright and independent counsellors—men who will give counsel as a matter of duty, not of art, and will help them to take right resolutions, not furnish pleas and excuses for resolutions already taken. Hence, also, men, as soon as they begin to know themselves, naturally wish for some external security and protection against the biasings of their self-love; because, if ignorant of their weakness in this particular, the plain truth is, they do not know themselves at all; they have not yet learned the alphabet of self-knowledge. Accordingly, we find that the youngest and wilfulest people are generally the most incapable of being advised, because most apt to pride themselves on not allowing their own judgment to be overruled or restrained. And indeed we are all of us apt to consider it a great privilege to be allowed to have our own way, to follow our own minds, and to think, speak, and do just what and as we please. But it is not so: on the contrary, there cannot be a greater calamity, unless it be the unwisdom that puts us upon seeking or claiming such a privilege. For the truth is, we are very dishonest, treacherous, and false towards ourselves; and one of the greatest blessings in life is, to have a power at hand that will stand between us and our self-will, and teach, and warn, and oblige us to be honest, faithful, and just with ourselves.

This we all know and feel to be true in civil matters, unless we be very unreasonable and unwise: and the older and wiser we grow, the more we are brought to see that the institutions of the State do us quite as much good by teaching and constraining us to be just, as by protecting us from injustice; and we feel quite as grateful to them for enforcing our duties, as for securing our rights. Such institutions, indeed, are the natural means whereby we are educated and instructed up the steep, lofty, and sublime heights of social and moral wisdom; and as we approach the summit and survey the growing prospect, we perceive and gladly confess that the law, which once seemed so rigid and severe against us, was really our benefactor and friend, restraining and subduing us, only to exalt, ennoble, and bless. So, also, in our youth we often quarrel with and resist whatsoever defeats or obstructs our own will and pleasure; but in our age, unless we become something worse than children, our warmest gratitude flows towards those who held over us the strong, yet beneficent hand of authoritative compulsion and restraint, and who, with a loving wisdom which we were as unable to comprehend as unwilling to obey, protected us from ourselves.

And such or similar are the means and instruments and processes whereby we are to be trained and disciplined in the paths and to the ends of religious wisdom and reason. Here, as there, we are in continual need of something to interpose between us and the delusions and biasings, the partialities and prevarications of our self-love; to instruct, exhort, and constrain us to be just and true to ourselves. Accordingly one of our soundest political writers lays it down as a maxim of civil reason, that "he who voluntarily places himself in a situation which disables him from doing wrong, thereby gives proof of his superiority." And such a situation is the Church, at least in some degree: her institutions and authorities bear much the same relation to religious wisdom as those of the State do to civil wisdom: and as both should be dear to us in that they shield us from the wrongs that others would do unto us, so should they be doubly dear to us in that they shield us from the still greater wrongs that we would do unto ourselves. Thus the Church is the pillar and ground of the truth to us severally against ourselves. And the great evil of our dispensing with her or getting above her is, that it virtually and in effect leaves us free to be a law unto ourselves, to do just what and as we have a mind to; in which case we are pretty sure to do either nothing or what is worse than nothing.

But the question is often asked nowadays, Why may not the office here assigned to the Church be performed as well or better by the Scriptures? Have we not in these a law out of and above ourselves, whereby we may regulate our life and conduct, and be kept from leaning to our own understandings and trusting in our own hearts? But is not this much the same as leaving a man to judge and expound and apply the laws of the State for himself; in which case he will most likely take only such of them and in such a sense as happen to suit him? will he not, instead of submitting his will to them, rather exercise or indulge his self-will in choosing which of them he will obey, and how, and when, and how far; thus in effect making them obey him while seemingly obeying them? And has he not thus in the authority of those very laws an additional means of persuading himself that he is doing another's will while merely following his own? Can he not with more facility and plausibility than ever delude himself into a substituting of his wilfulness for obedience?

Truly, no society could subsist on this plan; and the pressing necessities of the social state forbid us to think of it for a moment. But because the evils of dealing thus in religion, though equally fatal in the end, are not so immediate, so urgent, and so apparent, therefore men are less prudent and wise in regard to them. For do we not see men with the Scriptures in their hands or on their shelves virtually choosing their duties, which is to strip them of the very character of duties? laying an exclusive or disproportionate stress on some commands, which shows that they value them less as coming from God than as expressing or confirming their own preferences? whereas the true test of a submissive will is the having equal "respect unto all God's commandments." Do we not see men apparently endeavouring to compound for omitting some duties by overdoing others, thus becoming equally wrong in what they do, and in what they leave undone? overstraining some Scriptures to the marring or suppressing of others, and, instead of "so expounding one place of Scripture that it be not repugnant to another," taking such parts as express or may be made to express their own judgment, and then either trimming and straining the others into conformity, or else overlooking them altogether; thus in effect managing to recognise God as speaking only when His voice sounds to their minds and echoes their thoughts? And yet while doing all this do they not often persuade themselves that their course is one of implicit submission and docility? Do they not mistake their delight at finding God agreeing with them in opinion for a glad acquiescence in His will? and do they not get encased in an impenetrable conceit of obedience and zeal? in short, do they not so use the Word of God as virtually to arm the deceitfulness of their own hearts with divine authority?

Such, we know but too well, is the disposition of human nature, of men as they are. Accordingly, it is a maxim of all law and all common sense, that no man is a good judge in his own case; none is competent to expound and apply the law in the instance of his own transgression, because he is an interested party, insomuch as to be liable to mistake and substitute his own will for the law, thus making the law a party to his crime. Hence we everywhere find it necessary to have our public, authorised, and acknowledged tribunals and judicatories, where the subtle intrusions of self-interest may be as far as possible excluded from the administration of the law. And this principle holds as true of Divine law, as of human law; of the sacred Scriptures, as of our civil statutes. And it requires but a moderate experience of ourselves to teach us, that if left to our own judgment and will we shall be very apt to wrest and "draw God's laws to us, not ours to Him."

Nor can we have had much observation of the world without learning that they who cast off the authority of the Church, and set up their private interpretation of the Scriptures, generally turn them into a stay and support for their own inventions and self-delusions. And here it seems worth the while to notice the construction which some who ought to know better are pleased to put upon that most just and reasonable position of our Sixth Article, "that whatsoever is not read in Holy Scripture, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation." For their construction proceeds on the ground, that in this matter every man is both to be his own prover, and also to judge for himself whether his proof be sound and sufficient. Surely, we may ask, what right-minded man would thus dare to trust himself with the prerogative of judgment in his own case? Or who that has sense enough to think it better to be guided in the right way than to follow a way of his own, but would take for granted that if his views have the stronger reason he can make them good in the judgment of a more disinterested party, and so will fly to and invoke such judgment as the only adequate safeguard which his own reason can have against the wrongs of passion? For, as Dr. South says, "man naturally is scarce so fond of the offspring of his body, as of that of his soul. His notions are his darlings; so that neither children nor self are half so dear to him as the only-begotten of his mind." And who that has any real knowledge of himself can be ignorant of this? Or who that is not ignorant of this but must shrink from the thought of acting both as his own prover, and as the final judge of his own proofs, of a thing which, from the nature of the case, he cannot but be interested to find true; thus inviting the abuses of self-love in the deepest and dearest concerns of reason?

Human history is full of instances wherein men, "mistaking the giddiness of the head for the illumination of the Spirit," have fancied that they derived from the Scriptures the heresies and fanaticisms which they carried to them. For, though the Scriptures be so plain that "the wayfaring man, though a fool, need not err therein," yet they are not to be understood unless studied with reverence and docility. And where is his docility and reverence, who arrogantly rejects all approved interpretations, and appeals to his own judgment in behalf what of himself has had the wisdom or wit to discover? Undoubtedly, the same spirit which prompts him to such an appeal will also lead him to take only so much of the Scriptures, and that in such a sense, as may serve to strengthen his foregone conclusions. So true is this, that in our better moments we naturally wish for some outward acknowledged authority and jurisdiction to protect and save us from ourselves; to secure us against the partial and interested exercise of our own judgment; to encourage us when we are right, and constrain us when we are wrong; and in all cases to aid, instruct, and support our tottering and wavering reason. And, in such moments, who of us but hath sometimes overheard his thoughts talking to the Church in the sense of those not more sweet than solid lines in Wordsworth's invocation to Duty:

> "I, loving freedom and untried;
> No sport of every random gust,
> But being to myself a guide,
> To blindly have reposed my trust:
> And oft, when in my heart was heard
> The timely mandate, I deferred
> Thy task, in smoother walks to stray;
> But thee I now would serve more strictly, if I may.
>
> "Through no disturbance of my soul,
> Or strong compunction in me wrought,
> I supplicate for thy control;
> But in the quietness of thought:
> Me this unchartered freedom tires;
> I feel the weight of chance-desires:
> My hopes no more must change their name;
> I long for a repose that ever is the same."

Our Lord's Omnipotence.—Our Saviour never gratified curiosity, nor religious excitement, nor the hankering common in men for wonders and novelty. He never trifled with His own omnipotence over nature.—Morgan.

Old Truth newly Discovered.—Our Unitarian brethren, some of them at least, are getting to understand something of the practical difference between holding Christianity as an opinion and as an institution. Of this there have been divers signs within the last few years. The latest and one of the strongest of these signs that has come to our knowledge, is the following editorial from the *Christian Register*, of June 24. We quote it mainly as a token of progress back towards the truth from which so many have strayed, and not by any means as approving all it says; though we think it says some things, and says them well, about which there is not a little benightment among us. But the want of a thing sometimes enables people to understand it better than they can who have it. It will be seen, we presume, that the writer regards the Sacraments merely as *symbolical* of something, and so values them as significant or expressive of some idea or sentiment, and not as the means or channels of any grace or divine gift. Of course therefore he does not distinguish between the two Sacraments, properly so called, and those sacred rites of which the chief, if not the only, force lies in their symbolical character; that is, in their being a sort of language whereby we understand something, and not means or instruments whereby God works. It is curious to notice how a reducing of the Sacraments to mere symbols prepares the way for multiplying them:

REVERENCE—ITS DECAY AMONG CHILDREN.

That it *does* tend to decay both with young and old, we take for granted, since so many affirm it, but we deny altogether the causes which are often alleged, and especially that "republicanism" is one of them. We believe the main cause is the *disappearance of the ancient and appropriate methods of religious nurture.*

This may sound strange to some. What! they will say—talk of the decreasing means of religious education, with all our Sunday Schools and Sunday Libraries, and stories for children? Children surely ought now to grow up reverent and religious, since they have all these increasing facilities.

But compare candidly the state of things now with what they were, say a century, or half a century ago, and see how perfectly fallacious is all this sort of reasoning! Religious culture, especially in the development of this sentiment of reverence and obedience, does not depend upon means of human contrivance; it depends rather upon making the child the subject of those organized influences which shall include him in a divine economy. His reverence shall be called forth, not when he finds himself plied with human instrumentalities, but when he finds himself comprehended in a system of divine construction. We illustrate. In a former generation, the Church comprehended almost the entire families of the community. The family was, in fact, a smaller Church comprehended in the greater; altogether forming one body of Jesus Christ. The children were comprehended in it by the ordinance of baptism. They were born within it. They were "its beautiful flock." Just as the human body comprises many members, and these members again all the cellular tissues—so the visible body of Christ comprised first churches, then families, then individuals, from the greatest to the least, organism within organism, which took up into it the whole of human life, and made it sacred. So the Church idea pervaded almost every household, presided at every hearth, and over the infant that smiled in the cradle. It was omnipresent. Under this idea, marriage was sacred, birth was sacred, the family was sacred; for all these were organized into a system of things, not of human contrivance, but of divine construction and authority.

Now who cannot see the silent, yet all-pervading and wonderful influence which this system of things had over every hearth-stone, and every child. To convey religious *ideas* we need religious discourse, but to woo forth religious *sentiment*, and especially this of reverence, we need not so much words to be poured into the ear of the child, as divine symbols to surround him. No matter whether he understand all their meaning or not, if so be he knows they have a meaning which is holy. He will then have a sense of something Divine overshadowing him—flinging its sacredness upon the air which he breathes every hour into his frame.

Now we think much less of Protestantism, that it has eliminated all the sacraments but two, and of Unitarian Protestantism, that it has left little more than a solitary one. We will say nothing of marriage as a sacrament—a symbol of things holy; it lies in our way, just now, to ask what there is—baptism being abolished—that welcomes the child into being as a spiritual and immortal nature, and so takes human birth out of the category of mere animal birth in general? What has Protestantism, when thus denuded, which makes the family a divine institution, and takes it up out of mere Gentileism into a divine economy, and so hallows all its relations? We have observed that parents, however whelmed in secularism, whenever a person dies in their house, send for a minister, and have some sort of religious ceremony performed. But why death is any more sacred than birth, why the egress of an immortal being from the world should be religiously recognized any more than his ingress into it, we cannot see; why you should not have the Church rite to show that man is not born like an animal as well as that he does not die like an animal; why the Church should not receive us at first to regenerating grace, as well as dismiss us at last to the glorious fruition; why, in short, she should not span our whole existence with her bow of promise.

What have we to substitute for all this? what contrivance of man for the economy of God? We have the Sunday-school, a voluntary association, and a good one. But it is not a divine institution—and the child knows it as well as we do. It cannot run out and ramify its relations over all our homes and firesides, where, above all things, the child needs to feel that there is something sacred above and around him. It takes him one hour out of seven days, and then sends him back into an organism, which, so far as he can see and feel, is merely secular. And then we wonder why his reverence goes to decay! For the cultivation of a reverent spirit, for producing that abiding sense of awe, conveyed to us in the very frame-work of society, we would rather have the ancient Church idea, pervading all and and embracing all within its sacraments—baptism that sanctifies birth, and holds up evermore the symbol that shows man's need of regeneration from the first, and points him to the means—marriage, not as a mere natural union, but as symbolizing a mystic one—the family, not as a chance collection of men, women and childern, but a Church in the house, comprehended and protected in a greater one—the family altar, where the duties of domestic priesthood are inseparable from the privilege of paternity—the old Bible that lies on the stand not unopened and unexplained; we would rather have these than all human inventions to make the child feel that something holy is above and around him, and that he treads ever within the precincts of a mystic world.

We do not want popish rites, but we do want just what God has appointed us—something that shows by perpetual memorials that life has a sacred meaning—something which shall comprehend our domestic economies in the wider household of Christ. If our words shall meet a parent's eye, we would say to him—You may leave out all this; but if you do, wonder not if your children grow up without any reverence for divine things. Show to them that *you* think human birth and life to be profane, and they will make it so. Let your family institutions stand apart as mere secular establishments, and your children will feel them to be so. But organize them into the fold of Christ, let the Church include your family as a Church within a Church, which it pervades with its circulating and inflowing life; let paternity devolve upon you the duties of priesthood—receive these ideas, and live by them, and childhood shall be comprehended in that divine economy which shall be felt everywhere as a visible holiness, which shall bend over them as another ky, and be formed around them as another and a mystic world. Reject all this—and we do not say you may not do something by your individual efforts, by employing teachers, by personal talk, by books, and all that; but we do say, and claim no great boldness for it, that God's plan is rather better than yours.

THOUGHTS ON CURRENT EVENTS.

The Oxford University bill has passed through all its stages in the House of Lords except its final one of a third reading. It has received several amendments, and, although still open to further amendment, has probably assumed the form in which it will be returned to the Commons. Lord Derby has repeatedly declared during the discussion that the Ministry could carry anything they pleased. Such being his opinion, we think we are safe in that which we have just expressed. The amendments already adopted will probably lead to some discussion in the lower House, and it is just possible that some of them may be rejected.

Several of them are merely verbal. The bill seems to have carried, in the House of Lords, such evidences of the alterations which it had undergone as rendered verbal amendment a very necessary process.

The first alteration of any importance was in the sixth clause, which relates to the election of the members of the Hebdomadal Council; Lord Ward moved the restoration of the principle, which had been originally in the bill, that the members of that body should be all chosen by the Congregation, and not by the several sections of the University which they were to represent. This motion to restore their own plan of course met with the hearty support of the Ministry. The Bishop of Oxford supported the amendment, which was opposed by several peers. It prevailed by a majority of 103 to 87.

Lord Derby then moved to transfer the right of election from the Congregation to the Convocation. This motion was lost by a vote of 99 to 72.

He next attacked the provision that no member of Convocation should vote for more than two-thirds of the number of persons to be elected. This is designed to secure to any considerable minority a representation in the elected body. It seems the only mode in which such an object can be attained, when a single constituency elects all the members of the representative body. Lord Derby did not on this occasion receive sufficient support to induce him to divide the House.

In the twenty-fourth clause the Earl of Powis proposed to insert an amendment, which would have enabled members of the Convocation to vote at elections for Chancellor of the University and members of Parliament, by means of written voting-papers, instead of attending personally at Oxford. The Ministry opposed the change, but it was finally agreed to as far as concerns the election of the Chancellor, and Lord Powis withdrew it as relates to those of the members of the House of Commons.

The most animated discussion was on the twenty-seventh clause, which authorizes the erection of private halls. This was understood to be very distasteful to the party in the University which is more immediately attached to the Earl of Derby. It was therefore upon this clause that he made his strongest attack. But it was retained by a vote of 109 to 76.

Lord Canning moved and carried an amendment giving power to consolidate fellowships, and to convert fellowships appropriated to particular schools into studentships. The effect of this is to secure to the schools the advantage of the emoluments or school prizes, but at the same time to avoid the evil of school-boys being placed in situations in which they must necessarily become a portion of the governing body, faculty, as we should say, of the colleges. It seems to us that this is an improvement on Mr. Roundell Palmer's amendment, which, while it preserved the vested rights of the schools, also preserved a very objectionable mode of choosing Fellows, by the test of a school examination.

At clause forty-two, the Earl of Derby moved and carried a clause subjecting the private halls to statutes, to be promulgated by the Hebdomadal Council.

The forty-fifth clause is that which abolishes the subscription to the Thirty-Nine Articles on matriculation, and thereby admits Dissenters to the instruction of the University. Lord Derby had distinctly declared himself to be in favour of this clause, as his son had in the other House. But he took advantage of something which had been said in the debate on the private halls, about the convenience which they would afford to Dissenters, who might object to something in the religious discipline of the colleges, to declare against it. It was supported by the Bishops of Oxford and St. Asaph, the Duke of Argyle and the Earl of Harrowby, and opposed by the Bishop of Ripon and the Duke of Buccleuch. It was carried without a division. The forty-sixth clause admits Dissenters to the Bachelor's degree in all the faculties except divinity. It does not appear to have been debated, but on the division it was carried by 73 contents to 47 non-contents.

On a subsequent occasion, the report of the Committee of the Whole was received by the House; but, although there was a good deal of debate, there was no division, and no amendments, except merely verbal ones, were made.

There has been some discussion in Parliament about the case of the Bishop of New Zealand. When that see was founded, there was endowment provided, but the Church Missionary Society agreed to pay to the Bishop £600 per annum. The Government also agreed to give a similar sum, which was annually voted, with other expenses on account of the Colony of New Zealand. The whole of these expenses amounted to more than £10,000 annually, and Parliament began to regard them as excessive. Lord Derby's administration set itself to diminish their amount, and Sir John Pakinton, in 1852, proposed a vote of exactly £10,000, with a promise that in 1853 the demand should not exceed £5,000, and that after that the vote for New Zealand should cease. In the vote for 1853, which, in pursuance of Sir John's promise, was for £5,000, the whole sum of £600 for the Bishop was included. But this year no vote whatever was proposed for New Zealand, and consequently none for the Bishop. That prelate, acting in his usual unselfish manner, had, in the meantime, relinquished the grant from the Missionary Society, in order that the amount might be applied to the support of another bishop. He is thus left without any official income whatever. We have no idea that this is the result of anything more than carelessness on the part of Sir John Pakinton in making the promise, and carelessness, or over-scrupulousness, on the part of the Duke of Newcastle or his under-secretary, in fulfilling it. But there seems to be no disposition to rectify the mistake. This reluctance to undo a clear wrong is perhaps traceable to the anti-Church feeling of the new Colonial Secretary, Sir George Grey.

There seeem to be new difficulties at St. Paul's, Knightsbridge, and its sister church of St. Barnabas, under their former minister, Mr. Bennett; these church-

es had become obnoxious to public opinion, on account of the ritual and symbolic display with which the services were performed. On some occasions, on which the feelings of the populace were exasperated against the "Tractarians"—we believe that of the Papal Aggression—and Lord JOHN RUSSELL's letter, laying the blame of that affair on the poor "Tractarians," the mob attacked the congregations of those churches. This led to some inquiry into the manner in which the services were performed. The Bishop of LONDON objected to several things, which Mr. BENNETT gave up, and to a few which Mr. BENNETT declined to give up. We do not now remember the particulars; but we do remember that we thought some of the things to which Mr. BENNETT adhered, objectionable, some harmless, and one, the position in which he stood at the altar during consecration, the only rubrical mode of performing the holy office. But we did think that in all of them he was bound to obey the godly admonitions of his Bishop. He thought otherwise, and preferred to resign. Mr. LIDDELL was appointed his successor, and until very lately seems to have succeeded in so conducting the services as to please the ritualistic tastes of his congregation, without giving offence elsewhere. A few months ago, a Mr. WESTERTON, one of the churchwardens elected, not by the church-going, but by the rate-paying parishioners, addressed a letter to the Bishop, complaining of the manner in which the services were conducted. The Bishop, on the investigation which ensued, sustained Mr. LIDDELL, except in one or two unimportant points, which were given up. At the Easter-Monday election, Mr. WESTERTON, who is a tradesman, and, it is suspected, designs the agitation as an advertisement, again was a candidate for the office of churchwarden. He was defeated, on account of some compromise into which he had entered, which prevented him from polling his whole strength. He then procured the Easter-Monday election to be set aside, and was a few weeks ago elected by a majority of more than two to one. It is said that one of his adherents shrewdly said to a friend of Mr. LIDDELL: "We are sure to beat you; for we have every Dissenter, Radical, and blackguard in the parish on our side."

The congregations frequenting the two churches have thus been brought into direct collision with their rate-paying but non-church-going neighbours. The Bishop and Mr. LIDDELL, both, see that both parties have rights, and are willing to pay some attention to those rights. The matters which are the most complained of just now are some portions of the chancel furniture, and the choral service, especially the singing of the Litany. The ornaments Mr. LIDDELL intends to maintain until they are decided by a proper tribunal to be unlawful. The choral service he does not propose to give up, but introduce plainer services once at least every day. On making this announcement, two of his curates thought fit to resign. It is not pretended by any one that the choral service is obligatory in a parish church; and it seems only reasonable that if a portion of the parishioners should dislike it, worship should sometimes be performed in such a manner as to gratify them. Moreover, when the rector, acting under the godly admonition of his Bishop, thought proper to exercise his undoubted discretion, it seems to us to be proper that curates should submit. If, however, they had scruples of conscience, or if their tastes were so refined that they could endure none but musical services, they had a clear right quietly to resign. But they went further, and attacked their rector in the newspapers, as having broken a promise which they understood him to have made, that he would make no change in the services.

But if the course of these curates was strange and indefensible, that of a part of the congregation is still worse. They have held meetings, in which they have resolved that they will continue to sing the congregation's part of the service, when the minister reads his. This is, we think, a little worse than any Low Church congregation has yet gone. We are not canonists enough to know whether it amounts to the ecclesiastical offence of brawling in church; but we are sure that the discretion given in the rubrics belongs to the minister, not to the congregation, and that the conduct of these people involves great moral guilt.

In another parish it appears that the churchwarden, a Mr. PALK, we suspect the same person who was lately elected a member of Parliament especially on the ground that he was an "anti-Tractarian," undertook to remove a credence table. He was cited into the Ecclesiastical court by the rector; the judge intimated pretty plainly, that he thought the use of a credence table legal, but declared that he would not order the churchwarden to replace it; because he thought the better way would be for the rector to apply for a faculty to erect one, when the question of legality could be fully discussed. The rector, we believe, designs to adopt this advice. The result can hardly be doubtful, since a credence table is clearly implied in the rubric before the Prayer for the Church Militant. But if the case should get into the Judicial Committee of the Privy Council, it may, like the GORHAM case, be decided on the ground that the laws of the Church are to be interpreted according to the fashion of the day.

The Bishops of OXFORD and ST. DAVID's have mentioned in the house of Lords the subject of the census of attendance on public worship. The Right Reverend prelates did not hesitate to denounce it as unfair to the Church. They do not lay the blame on the officials, but assert that the clergy declined in many cases to make any returns. In such cases, the returns were either not made at all, or were obtained through uninformed and sometimes hostile channels, and were therefore deficient. The Dissenters on the other hand, regarded it as a trial of strength, brought out their whole force and contrived that their people should be counted in two or three places. In some instances, absurd returns were made exceeding the number of persons which their places of worship would hold. These are grave charges, and will probably lead to discussions which will be interesting, although they can scarcely be brought to a satisfactory conclusion. It is highly improbable, however, that Bishops WILBERFORCE and THIRLWALL, two of the most distinguished men in England, apart from their Ecclesiastical rank, would commit themselves to such statements on light grounds.

The ultramontane party is gaining ground in France. The establishment of St. Sulpice, long the stronghold of the Gallican party, has been compelled to succumb, and receive the Roman Liturgy. It has also expelled two works which had been placed in the "Index." The Pope has published a brief, in which, the *Univers* says, "His Holiness sets forth the obligation of all professors and directors of seminaries to inspire the clergy with true devotion and tender regard for the Holy See, the centre of unity, the principle of Ecclesiastical power. All persons entrusted with Ecclesiastical education should control with all their power not only what is formally condemned by the Holy See, but also all doctrines, tendencies and opinions, of which it disapproves."

The *Debats*, according to the London *Guardian*, declares that it reproduces the analysis of the *Univers*; "because," it says, "we deem it important to make known the changes which it becomes more and more the tendency to introduce into the spirit and maxims of the French Catholic clergy. They are complete revolutions, operating by little and little, and of which the march and the progress will deserve to be noted." H. D. E.

Baltimore, July 31, 1854.

For The Churchman.

OUR MOTHER CHURCH OF ENGLAND.

BY ONE OF HER SONS.

NO. I.

You shall know, dear Horatio, all about us. It is fitting that you should. Our position is a most peculiar one, and it certainly needs explaining. To us, who are familiar with the whole case, it is different. We feel that we are in an anomalous and a critical position; but we know that it is so, not of our Zion as a *Church*, but only as an *Establishment*—not of our Church as a Divine Institution, which she is, but as a creature of the State, which she ought not to be. Our position as a Church is unassailable, as a veritable branch, and a sound one, of that "One Catholic and Apostolic Church," in which you and we alike declare our firm belief. In all, then, that directly affects the "Protestant Episcopal Church" of the United States, there is nothing to take exception to. You are descended from a rightful ancestry—your claim to orthodoxy and to catholicity cannot be impugned. You are indebted for your existence as a Church, under the blessing of its Great Head, to the missionary labours of the Church of England,—or rather, perhaps, it should be said, to certain members of that Church, acting under the sanction of their Bishops, and formed into the "Society for the Propagation of the Gospel in Foreign Parts." For before your Revolution it can scarcely be said that the Church existed in the American Colonies, but only congregations, formed chiefly through the agency of the venerable Society just mentioned, the clergy ministering to them being under the superintendence of the Bishop of LONDON. The first step taken for the organization of the Church in America, you know, was after the termination of the revolutionary war, at a meeting of a few of the clergy of New York, New Jersey, and Pennsylvania, in May, 1784,—a meeting that had been called on other business, but at which the project of a general union of the churches throughout the States became a topic of sufficient interest to induce them to have another meeting, expressly for the purpose of discussing, and, if possible, arranging that object. At this latter meeting, a few general principles were laid down to be recommended in the respective States, as the ground on which a future ecclesiastical government should be established. Shortly afterwards, in furtherance of that recommendation, the several States sent clerical and lay deputies to another and more general meeting, in Philadelphia, at which a further advance was made towards the thorough organization of a Church. Then, you remember, they got a Bishop of their own, by consecration in the Anglo-Catholic Church, in the person of the Rev. Dr. SEABURY, of Connecticut; subsequently, through the instrumentality of the same Church, two more Bishops were consecrated—the Rev. Dr. PROVOST, for New York, and the Rev. Dr. GRIFFITH, for Virginia. Thus the American Church was put in a position, not only to perform all her Episcopal and other ministerial functions, but to preserve and perpetuate that Apostolical Succession, without which she could not claim to be a branch of the Universal Church, as not possessing the unbroken line by which the ministry of the Church is handed down from age to age—the *corporate* lineage of the clergy, just as in the Jewish Church there was a *family* lineage.

Thus did the Anglican Church procreate, as it were, the American. She sent clergymen to labor in the LORD's vineyard, by the hands of her Bishops, who were consecrated by those who in their turn were consecrated by others, and these by others, until the derived authority is traced to the Apostles, and through them to the Great Head of the Church,—a succession that is held essential to the right administration of the Holy Sacraments, and indeed to the due fulfilment of the ministerial office altogether.

Owning such a descent, and lying under such an obligation, it was as natural as it was dutiful that this newly-constituted Church should adopt the Liturgical and other rites and ordinances of her parent—adapting them, where it was requisite, to the peculiar circumstances of her case, and making some unnecessary, and, as many now think, scarcely judicious alterations. More sweeping changes would have been made, it is believed, but for remonstrances from the English Church, in a correspondence with her Archbishops and Bishops on the subject. But in all essential points, the American Prayer-Book is nearly the same as the English. It was a dutiful determination. It well became the daughter of such a mother. And it showed that there was a desire for the old paths, the good way, to walk therein and find rest. It was an acknowledgment, in short, of the divine character of the Anglican ritual, as a course of solemn and sacred services which had been directed and sanctified by the HOLY SPIRIT, and which was hallowed by the holiest and most venerable experiences.

"A path of peace amid the tangled grove,
A moon-lit way of sweet security—
Bright holy days that form a galaxy
To make a road to Heaven—strains from above
Whereon the spheres of duty kindlier move,
Drinking more light and heav'n-born harmony,—
Such is the path of the calm Liturgy.
Ancient of Mothers, in parental love
Daily unwinding from thine annual maze
Treasures that wax not old, whence still may grow
Fresh adoration. On thy face (of thee
Praying to be more worthy) as we gaze,
Thy soul comes forth in beauty, and thy brow
So calm, is full of holiest Deity."

Such is the glowing language in which the devout and pious author of "The Cathedral, or the Catholic and Apostolic Church in England," has so truly apostrophized her Liturgy; and there is no doubt that such feelings towards it pervaded the minds of the Churchmen of America, and do still pervade them.

But let us inquire, for a moment, what is the title of this mother Church of England to that Catholic and Apostolic character thus confidently claimed for her. Now, it is an error to suppose, as many do, that she was but an off-shoot of the Church of Rome, or that she derived her succession, or any of her authority from modern Rome. No; that branch of the Catholic Church which is established under its own canonical Bishops in England was planted long, long before Rome brought it into subjection and corrupted it. At what period and by whom it was first planted in Britain, is not correctly ascertained. EUSEBIUS asserts that it was done by one or more of the Apostles themselves and their immediate disciples; and according to Archbishop USHER, there was a school of learning to provide the British Church with proper teachers so early as the year 182—centuries before there was any such ecclesiastical organization at Rome as could exert any influence, either in Britain or elsewhere, beyond her own immediate bounds. It was not until the fourth century, you will remember, during the pontificate of SYLVESTER I., that the Council of Nicæa, (convoked by CONSTANTINE), decreed that the Bishop of Rome should be "primate over the Churches of those provinces (even) which in civil matters were subject to the jurisdiction of the 'Vicarius Urbis,' or Imperial Vicar of Rome." And the Popedom, in its assumption of that universal supremacy which brought England under its spiritual thraldom, can only be said to date from the year when MARCUS succeeded SYLVESTER as Bishop of Rome, and who heads the table of Popes from that time to the present. So that although authority over the Church of England was usurped by Rome, and all the accumulating errors and corruptions of Popery were gradually thrust upon her by that usurpation, until she seemed to be part and parcel of the Roman Church, she had yet a higher and a purer origin—a rightful independence—and an Apostolical constitution.

It is true that by the conquest of Britain by the Saxons, who were heathens, the open profession of Christianity was for a time put down, and the Church driven for shelter to the mountains and the caves. But there, though much cast down, it was not utterly forsaken; and the language of its faithful band, we may be sure, was such as this:

"We cannot hope the heathen's doom,
To whom GOD'S SON is given,
Whose eyes have seen beyond the tomb,
Who have the key of Heaven."*

To this retention of a Christian Church in the land may be immediately attributed the conversion of the Saxon conquerors, who, we are told, "seeing the pious regular deportment of their (Christian) slaves, soon learned to respect their religion." So that, in process of no very long time, the English nation expressed a hearty desire to become Christian; and this coming to the knowledge of GREGORY, the Bishop of Rome, in the sixth century, his zeal and piety induced him at once to send over AUGUSTINE and forty wise missionaries to England, to labour in the good work of reviving Christianity, and restoring the Church in the British isles. The way having thus been paved before them, the success of these missionaries was most signal. They converted ETHELBERT, the chief of the Saxon monarchs in the heptarchy; and his example was soon followed by the other sovereigns of the seven Saxon kingdoms of Britain. All this was done in a spirit of Christian meekness, gentleness, and love; for the Church of Rome had not then degenerated into an instrument for the exercise of spiritual tyranny and oppression, and sought not to debase and enslave, but to purify and enlighten men's minds, and we have it on the admission of the English historian, HUME, that "AUGUSTINE told ETHELBERT, that the service of CHRIST must be entirely voluntary, and that no violence must ever be used to propagate so salutary a doctrine." By this means was the Church of England renovated and built up. Kings became her nursing fathers, and queens her nursing mothers. Gradually the Anglo-Saxon sovereigns created bishoprics equal in size to their respective kingdoms; and the example was followed by their nobles, who converted their estates into parishes, erecting fit places of worship, and endowing them with tithes. But Rome kept asserting her spiritual authority, and in time succeeded in thrusting upon the Anglican Church all her worst traditions and most erroneous dogmas, as they one by one came forth, until she became one with herself in error and corruption, being in chains to the usurped supremacy over her. But, at any rate, there was the advantage of an uninterrupted series of valid ordinations, carrying down the Apostolic Succession in the Church. At last came the Reformation in England, when the bishops and clergy accorded with the laity and the government in throwing off the yoke of the usurping Pope of Rome. We have nothing to do with the character or the motives of HENRY VIII., whom it pleased GOD, of His infinite wisdom, to employ in promoting this great work. The important object effected was the correction of all the errors of doctrine, and most of the errors of discipline which had crept into the Church during a reign of intellectual darkness and papal domination. The restoration of the Church of England to its ancient state of purity and perfection was all that was aimed that. It was no attempt to make a new, but to reform the old Church,—to divest their venerable mother of the meretricious garniture in which superstition had arrayed her, and to re-apparel her in that modest yet dignified attire in which apostolic hands had helped to deck her.

Our Mother Church of England, then, is not the creation of modern times, but has an Apostolic origin. It is not to CRANMER and LATIMER, that she can trace her lineage, but to PETER and PAUL; and through them direct to the SAVIOUR Himself. In the words of a learned and pious writer on the subject, "the orthodox and undoubted Bishops of Great Britain are the only persons who, in any manner, whether by ordination or possession, can prove their descent from the ancient Saints and Bishops of those isles—it being a positive fact, that they *alone* can trace their ordinations from PETER and PAUL, through PATRICK, AUGUSTINE, THEODORE, COLMAN, COLUMBA, DAVID, CUTHBERT, CHAD, ANSELM, OSMUND, and all the other worthies of our Church."

Such, then, my Horatio, is our Mother Church of England,—"founded"—to quote the words of your own Dr. SAMUEL SEABURY—"founded on the same faith, governed by the same ministry, united by the same sacraments, quickened by the same breath, living the same life, nourished by the same word, and being in very truth the same body which our Lord JESUS CHRIST formed on earth before His ascension, and promised to be with, by the secret energy of the HOLY SPIRIT, even unto the end of the world." Yes, Horatio, she is indeed all this: would that she could not only assert, but realize it all!

"Stately are thy walls, and holy are the prayers,
Which day and night before thine altars rise:
"Not statelier, tow'ring o'er her marble stairs,
Flashed Zion's gilded dome to summer skies,
Not holier, while around him angels bow'd
From AARON'S censer steam'd the spicy cloud
Before the mercy-seat. *O, Mother dear!*
Wilt thou forgive thy son one boding sigh?
Forgive, if round thy towers he walk in fear,
And tell thy jewels with a jealous eye:
Mindful of that sad vision, which in thought
From Chebar's plains the captive prophet brought
To see lost Zion's shame."†

Yes, yes, dear Horatio, it is impossible to resist the "boding sigh"—impossible not to "walk in fear"—though stately are her walls, and holy are her prayers—when we contemplate her in her present unhappy position. But of this hereafter. R.

* KEBLE's "Church in the Wilderness" (Christian Year.)
† KEBLE.

For The Churchman.

MR. EDITOR: I find that in a recent communication to your paper, I have been guilty of making an unfounded charge against the *Protestant Churchman*, which I take the first opportunity to retract. In that communication, which was in reply to an attack in the *Protestant Churchman* upon the Revisory Committee of the Sunday-School Union, by a person signing himself "Watchman," I mentioned that I had first sent the article to that paper, but that the editors had not seen fit to publish it, and then reflected somewhat severely, and as I now find, too hastily, on the conduct of that journal.

My communication was sent to it early in the week, and as it did not appear in the next issue, I inferred that its publication was refused. I have been since informed by a friend that it was admitted in a subsequent number; although I have not myself seen the one in which it is contained. I therefore beg leave, through your columns, in order to do away an erroneous impression upon the minds of your readers, to retract the charge of unfairness and unwillingness to publish the statements of the Church in regard to Baptism, which my former communication contained.

This retraction is sent to your paper instead of to the *Protestant Churchman*, inasmuch as it was to your readers that the erroneous statement was made, which is now retracted.

NOT A MEMBER OF THE COMMITTEE OF REVISION.

For The Churchman.

A STORY WITH MANY PARALLELS.

A gentleman from the interior of Texas was asked the other day, whether there was any opportunity of going to church in his country. He answered, "Yes,—the Methodists preach once a month, and the Baptists occasionally." "Oh!" said the questioner, "that is going to meeting, not to church." "Church or meeting," replied the Texan, who was himself an Episcopalian, "those people preach the great facts and doctrines of the Gospel, and if we waited for the Episcopal Church to bring them to us, several generations might grow up and die in heathenish ignorance." Sad and humiliating truth! And this mortifying confession must continue to be made until the Church sees and removes the radical defect in her actual working, from which the evil proceeds.

The Church is suffering for the want of men and money, it is constantly said. But these deficiencies are but simultaneous symptoms of the one radical error in the practical working of the American Church. That fatal error is that the Church in the United States is organized as a mere fragment of the National Church of England of the eighteenth century, with the feelings and traditions of that Church in that gloomy period, without its wealth, and without its power.

Our Episcopacy, instead of being the living power, the energizing force of the Church, as it was appointed to be, is little more than a mere form of ordaining. Our Presbyters and Deacons are but the hired servants of the polite and educated congregations to which they minister. No provision at all is made to enable the Church to reach and control the masses of the people. And there seems to be no expectation of such a thing. The Church was started after the revolution to be, and seems passively to acquiesce in the fact that she is, a Sect for the special accommodation and enjoyment of a certain class of people. All our present appeals for men and money are for the sole purpose of carrying out this dominant idea. We never propose to send the proper officers to take possession of a whole country in the Name of the Prince of Peace; but we only aspire to furnish certain refined and Episcopally inclined ladies and gentlemen in the flourishing town of —— with a handsome church edifice, an organ, and a thoroughly educated minister.

The condition of this country imperatively requires that the Church be restored to her primitive state, and to her primitive style of working. She must discard the English Baronial idea of the Episcopate as one of the chief estates of the realm—as a Feudal Lordship—the dignity of which is to be maintained by large endowments and by an extended territorial jurisdiction. To fulfil the commission of CHRIST in this land, the Episcopate must become again what CHRIST made it, the living, working power of the Church. To do this, the Dioceses must be reduced from 300 to 30 miles square. Send Bishops into these Dioceses to *find* their charges, to *take* the cure of souls, to establish parishes; they taking especial charge of the principal one in each, and gathering around them bodies of devoted men to be made into Deacons and Presbyters.

Is it feared that the men and the money will not be forthcoming to effectuate this system? Let the Church first perform her duty, before she complains that GOD will not give the increase. Duty alone is ours. Our Master will take care of the result. But, in truth, this system is the only one that secures its own successful working, because it is founded upon the actual condition and upon the real wants of mankind. It was tried once, and succeeded perfectly, almost to the breaking down of the kingdom of Satan and death in a large part of the world. It has not been fairly and fully tried since the Church was spoiled and crippled by the imperial flattery and State association. The Methodist organization approximates somewhat in this feature to the primitive plan. And theirs is the best supported ministry in this country. The poor circuit rider is sent into a distant country where he is an entire stranger, and knows not a single human being. Cheerfully he goes and always finds a hearty welcome and a sufficient support. If he has a wife and children, he takes them along too, confiding in the promise that the labourer is worthy of his hire. And he is never disappointed.

Far superior to this system in efficiency, even so far as temporal support is concerned, was the primitive organization and working of the Church. Instead of an inferior agent, dependent on a distant power, and soon to be removed, the Bishop himself went, the central power of a new organization, to be created in their midst, out of materials which they would furnish, and to be perpetuated to the end of time. Such a mission will always be welcomed, as it was then, with abundant supply of present wants, and with gradually increasing endowments for future strength and progress.

But alas! our House of Bishops will not allow of this division of their Principalities. One way of obviating this formidable difficulty has been proposed. That is to divide the country into Provinces, and confer Arch-Episcopal dignity and authority upon the present leaders of that House by the same act which provides for the multiplication of their Suffragans.

The only other way to meet this difficulty is, to pray more earnestly that our venerable Fathers may be made willing to sacrifice a nominal and doubtful dignity to the pressing wants of the Church, to the crying necessities of CHRIST's redeemed people. J. C.

THE GREAT deficiency which underlies Protestantism out of the Catholic Church is the intangibility of its principles. It is in many cases impossible to reduce them to a definite and consistent Creed.—MORGAN.

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LITERATURE.

Sunny Memories of Foreign Lands; by Mrs. HARRIET BEECHER STOWE, author of Uncle Tom's Cabin, &c. 2 vols. Phillips, Sampson & Co.

Passing over a variety of documentary matter touching the Stowe pilgrimage, at the outset of these volumes, closely packed in minion—which we suspect to be of the Exeter Hall style of speaking—MACAULAY once called it the *bray* of Exeter Hall—as altogether too inflammatory for a thermometer at ninety, we plunge at once into some of the cooler passages of the book, where the much-feted author of "Uncle Tom" was in the company of lions innumerable, at dinners, breakfasts, conversaziones unlimited—lords, ladies, bishops and the like, figuring on every page.

It is necessary to premise that the portions of the work written by Mrs. STOWE are in the form of Letters addressed to various relatives and friends, made up either from actual correspondence or material got together at the time. There is also a Continental *Journal,* for which the reader is indebted to the pen of the Rev. C. BEECHER. The tour covers a spring and summer journey in England, Scotland, France, Switzerland and Germany. The letters are half memorandum of persons and places, half reflection—sometimes occupying very familiar ground, known to all tourists.

We open in the midst of the London season, in May, at a breakfast at Sir CHARLES TREVELYAN'S. This gentleman married the sister of MACAULAY, and there we meet THOMAS BABINGTON himself. "You will of course ask," says Mrs. S. to the friend, "Dear E.," to whom she addresses the letter, "How does he look?" He looks as much like the engravings of him as people generally do under such circumstances, where "the features of the face are nothing but a dry dead map, which gives no more idea how one looks than the simple presentation of an alphabet shows what there is in a poem"; but we are not told after all more than the pictures tell us, namely, "that his physique gives the impression of great strength and stamina of constitution, and that he has the frame which we usually imagine as peculiarly English, short, stout and firmly built." It may be a novelty, however, to learn what a gentleman told Mrs. STOWE; "that he could repeat *all* the old Newgate literature, hanging ballads, last speeches and dying confessions; while his knowledge of MILTON is so accurate, that, if his poems were blotted out of existence, they might be restored simply from his memory." A prodigious faculty, undoubtedly, but we should hardly like to risk the extinction of Paradise Lost on the experiment. MACAULAY is a bachelor of about fifty. He talked about cathedrals, breakfasts, and praised the unbounded joviality of SYDNEY SMITH, who "had the most agreeable wit of any literary man of his acquaintance." MILMAN was also there, "tall, stooping, with a keen black eye and perfectly white hair—a singular and poetic contrast." At Lord SHAFTESBURY'S, in Grosvenor square, after that nobleman has handed Mrs. STOWE down to dinner, we are introduced to Chief Justice CAMPBELL and Lady STRATHHEDEN, who, we are informed, is his wife. A copy of the "Peerage," which SYDNEY SMITH said every American carried in his coat-pocket, would not be a superfluous book of reference to have at hand in the company of Mrs. S. Mrs. TYLER'S letter is the subject of conversation, and our authoress was asked if she supposed Mrs. TYLER really wrote it. The reply has a little feminine mischief in it as it stands printed: "I told them that I had heard it said that it must have been written by some of the gentlemen in the family, because it was generally understood that Mrs. TYLER was a very ladylike person." In reference to the main subject, the comparison of practical English and American slavery, Lord JOHN CAMPBELL said: "there is this difference between our evils and those of slavery: ours exist contrary to law; those are upheld by law." People brought negroes and mulattoes together to meet Mrs. STOWE, and talked to her all sorts of philanthropy. Even that hardened citizen of the world, THACKERAY, who disdains sentiment and is never to be caught with a pocket-handkerchief at the corner of his eye, appears to have retained his causticity for the moment while he spoke—it was at a lunch of a large party at the deanery near St. Paul's—"in a noble and brotherly way of America." GEORGE CRUIKSHANK, the historian of the humours of the age, wore only his serious aspect. He is "an old man with gray hair and eyebrows, strongly-marked features, and keen eyes." CRUIKSHANK simply an old man! Had not Mrs. STOWE in her vast vocabulary one qualifying adjective, one generous word of eulogy to accompany the mention of fifty years or so this man of genius has devoted his powers to the delight and improvement of the world? "He talked to me something about the promotion of temperance by a series of literary sketches illustrated by his pencil." *Something about the promotion of temperance!* Is this all the return philanthropy gets from its sister philanthropist? We have details in abundance of the magnanimous efforts of lords and bishops—pages on pages of Lord SHAFTESBURY, but poor untitled GEORGE CRUIKSHANK'S part in the world-alleviating efforts going on seems hardly worth paying attention to or noticing. We should like to have heard something more about that something. We apprehend it was quite as well worth catching as the easy impudent tone of the remark among Lord SHAFTESBURY'S after-dinner company. "I overheard some one saying, in the crowd, 'SHAFTESBURY *has been about the chimney-sweepers again* in Parliament.' I said to Lord SHAFTESBURY, 'I thought *that matter of the chimney-sweepers* had been attended to long ago, and laws made about it.'" Cool and pleasant—showing how familiar the American is with aristocracy, and how negligently philanthrophy discusses its deeds of mercy. SHAFTESBURY "has a very prompt, cheerful way of speaking, and throws himself into everything he talks about with great interest and zeal. He introduced me to one gentleman, I forgot his name now, as the patron of the shoe-blacks." Immortality gone for lack of a word! *Stat nominis umbra,* the Patron of the Shoe-Blacks: we know him only by what the imagination chooses to paint him. Was he a white man or a black man? In what did his patronage consist? Why "he had started the idea of providing employment for poor street-boys, by furnishing them with brushes and blacking, and forming them into regular companies of shoe-blacks." Good, certainly, if there was nothing better to be done with them.

At Stafford house, Mrs. STOWE was at a private concert, where the Black Swan, Miss GREENFIELD, took part in the performance. "The choicest of the *elite* were there. . . Miss GREENFIELD is not handsome, but looked very well. She has a pleasing dark face, wore a black velvet head-dress and white cornelian earrings, a black mohr antique silk, made high in the neck, with white lace falling sleeves and white gloves. Chevalier BUNSEN, the Prussian Ambassador, sat by me. He looked at her with much interest. 'Are the race often as good-looking?' he said. I said, 'She is not handsome, compared with many, though I confess she looks uncommonly well to-day.'" There was also a distinguished African lion there—"the Rev. S. R. WARD attracted attention in the company as a full-blooded African—*tall enough for a palm tree.* I observed him in conversation with lords, dukes and ambassadors, sustaining himself modestly, but with self-possession. *All who converse with him are satisfied that there is no native difference between the African and other men.*" If this be the case, it would be well to provide Mr. AGASSIZ, Mr. GLIDDON, and some other doubting ethnologists of the day, with a letter of introduction to him.

It is dull work to descend from such individualities to a man of so ordinary a type as Mr. COBDEN—yet the reader will be pleased with the following agreeable description of him:—"a man of slender frame, rather under than over the middle size, with great ease of manner, and flexibility of movement, and the most frank, fascinating smile. His appearance is a sufficient account of his popularity, for he seems to be one of those men who carry about them an atmosphere of vivacity and social exhilaration. We had a very pleasant and social time, discussing and comparing things in England and America. Mr. COBDEN assured us that he had had curious calls from Americans, sometimes. Once an editor of a small village paper called, who had been making a tour through the rural districts of England. He said that he had asked some mowers how they were prospering. They answered, 'We ain't prosperin'; we're hayin'.' Said COBDEN, 'I told the man, "now don't you go home and publish that in your paper," but he did, nevertheless, and sent me over the paper with the story in it.'"

To pass from the lions. Mrs. STOWE has something to say on art and literature. Her taste in these particulars, as expressed by her in a few pages, would probably be the best criticism on that book of so many editions, *Uncle Tom's Cabin.* Mrs. STOWE likes life and animal vigour, and a hearty sense of things in a Gallery of Art—just as on a Southern plantation in her bold portrait of Legaré. She is describing a Gladiator at the Louvre. With what a zest of the ring she notes his points! "A pugilist; antique, brown with age; attitude, leaning forward; left hand raised on guard, right hand thrown out back, ready to strike a side blow; right leg bent; straight line from the head to the toe of the left foot; muscles and veins most vividly revealed in intense development; a wonderful petrifaction, as if he had been smitten to stone at the instant of striking." Again, she is an admirer of the luxuriant physical exaggeration of RUBENS, by the side of whom she finds RAPHAEL tame. "There were Raphaels there (in the Louvre) which still disappointed me. *I wished to feel his hand on my soul with a stronger grasp:* these were too passionless in their serenity, and almost effeminate in their tenderness. But RUBENS, the great, joyous, full-souled, all-powerful RUBENS!—there he was, full as ever of triumphant, abounding life; disgusting and pleasing; making me laugh and making me angry; defying me to dislike him; dragging me at his chariot-wheels; in despite of my protests forcing me to confess that there was no other but he." The admiration of RUBENS' Medici Gallery is natural enough. The pictures are an admirable correction of the thin, superficial style of art of the day, and of the meagre intellectual and moral way of the times too. But even RUBENS does not satisfy the artistic craving of the soul of Mrs. STOWE. "I first," says she of this visit to the Louvre, "walked through the whole, *offering my mind up aimlessly to see if there were any picture there great and glorious enough to seize and control my whole being, and answer, at once, the cravings of the poetic and artistic element.* For any such I looked in vain." When did this nonsenical way of writing come into fashion? Perhaps old GOETHE helped it along. It sounds like passages in the *Elective Affinities.* Notwithstanding this failure of the grandest emotion, fully calling out the energies of Mrs. STOWE'S "poetic and artistic element," we are treated to some very respectable ebullitions of that mighty reservoir. She is a great admirer of GERICAULT'S

WRECK OF THE MEDUSA.

Ascending to the hall of French paintings I spent an hour in studying one picture—La Meduse, by GERICAULT. It is a ship-wrecked crew upon a raft in mid ocean. I gazed until all surrounding objects disappeared, and I was alone upon the wide Atlantic. Those transparent emerald waves are no fiction; they leap madly, hungering for their prey. That distended sail is filled with the lurid air. That dead man's foot hangs off in the seething brine a stark reality. What a fixed gaze of despair in that father's stony eye! What a group of deathly living ones around that frail mast, while one with intense eagerness flutters a signal to some far-descried bark! COLERIDGE'S Ancient Mariner has no colours more fearfully faithful to his theme. Heaven pities them not. Ocean is all in uproar against them. And there is no voice that can summon the distant, flying sail! So France appeared to that prophet painter's eye, in the subsiding tempests of the revolution. So men's hearts failed them for fear, and the dead lay stark and stiff among the living, amid the sea and the waves roaring; and so mute signals of distress were hung out in the lurid sky to nations afar.

It is more than a suspicion with Mrs. STOWE, it is a positive conviction, that there are modern works of the day which need only time to become great as the great old masters—great as HAZLITT said, not because they are old, but old because they are great. Thus she says, "For my part I remain a heretic. Give to these French pictures the mellowing effects of age, impregnating not merely the picture, but the eye that gazes on it, with its subtle quality; let them be gazed at through the haze of two hundred years, and they will—or I cannot see why they will not—rival the productions of any past age. *I do not believe that a more powerful piece ever was painted than yon raft by* GERICAULT." In the same way, Mrs. S. has a good prophetic word for the architecture of the new Houses of Parliament at Westminster.

We do not hear so much of Mrs. STOWE'S tastes in literature, but one or two glimpses are significant. "I should compare," she says, "RUBENS to SHAKESPEARE, for the wonderful variety and vital force of his artistic power. I know no other mind he so nearly resembles. Like SHAKESPEARE, he forces you to accept and to forgive a thousand excesses, and uses his own faults as musicians use discords, only to enhance the perfection of harmony. There certainly is some use even in defects. A faultless style sends you to sleep. Defects rouse and excite the sensibility to seek and appreciate excellences. Some of SHAKESPEARE'S finest passages explode all grammar and rhetoric like skyrockets—the thought blows the language to shivers." This image of the sky-rocket is both pretty and vigourous. Her admiration of DEFOE might have been suspected. "I think DEFOE the most suggestive writer to an artist of fiction that the English language affords. That power by which he wrought fiction to produce the impression of reality, so that his Plague in London was quoted by medical men as an authentic narrative, and his Life of a Cavalier recommended by Lord CHATHAM as an historical authority, is certainly worth an analysis. With him, undoubtedly, it was an instinct."

Of her ear for poetry, we have the following declarations apropos to a notice of

DR. WATTS.

If ever there was a poet born, he was that man; he attained without study a smoothness of versification, which, with POPE, was the result of the intensest analysis and most artistic care. Nor do the most majestic and resounding lines of DRYDEN equal some of his in majesty of volume. The most harmonious lines of DRYDEN, that I know of, are these:

"When JUBAL struck the chorded shell,
His listening brethren stood around,
And wondering on their faces fell,
To worship that celestial sound.
Less than a GOD they thought there could not dwell
Within the hollow of that shell,
That spoke so sweetly and so well."

The first four lines of this always seem to me magnificently harmonious. But almost any verse at random in Dr. WATTS'S paraphrase of the one hundred and forty-eighth Psalm exceeds them, both in melody and majesty. For instance, take these lines:

"Wide as His vast dominion lies,
Let the Creator's name be known;
Loud as His thunder shout His praise,
And sound it lofty as His throne.

"Speak of the wonders of that love
Which Gabriel plays on every chord:
From all below and all above,
Loud hallelujahs to the LORD."

Simply as a specimen of harmonious versification, I would place this paraphrase by Dr. WATTS above everything in the English language, not even excepting POPE'S Messiah.

We have taken these passages for their reflection of the peculiar taste and culture of the authoress. We might select many more, less marked in this way, which could not fail to please by their lively vigourous manner. Many of these are descriptions of the Model Lodging and other charitable establishments of England, seen by Mrs. STOWE under favourable circumstances, and her account of her travels on the Continent. These will be sought in the book, which, with its occasional wood-cuts, is a profitable tourist's guide among these old and ever-new wonders. For our purposes, the more personal notices are preferable. Here is a visit to the Lollard's Tower with the

ARCHBISHOP OF CANTERBURY.

The next day at eleven o'clock we went to an engagement at Lambeth Palace, where we had been invited by a kind note from its venerable master, the Archbishop of CANTERBURY. Lambeth is a stately pile of quaint, antique buildings, rising most magnificently on the banks of the Thames. It is surrounded by beautiful grounds, laid out with choice gardening. Through an ancient hall, lighted by stained-glass windows, we were ushered into the drawing room, where the guests were assembling. There was quite a number of people there, among others the lady and eldest son of the Bishop of LONDON, the Earl and Countess WALDEGRAVE, and the family friends of the Archbishop.

The good Archbishop was kind and benign, as usual, and gave me his arm while we explored the curiosities of the palace. Now, my dear, if you will please to recollect that the guide book says, "this palace contains all the gradations of architecture from early English to late perpendicular," you will certainly not expect me to describe it in one letter. It has been the residence of the archbishops of Canterbury from time immemorial, both in the days before the reformation and since.

The chapel was built between the years 1200 and 1300, and there used to be painted windows in it, as Archbishop LAUD says, which contained the whole history of the world, from the creation to the day of judgment. Unfortunately these comprehensive windows were destroyed in the civil wars.

The part called the Lollards' Tower is celebrated as having been the reputed prison of the Lollards. These Lollards, perhaps you will remember, were the followers of JOHN WICKLIFFE, called Lollards as CHRIST was called a "Nazarene," simply because the word was a term of reproach. WICKLIFFE himself was summoned here to Lambeth to give an account of his teachings, and in 1382, WILLIAM COURTNAY, Archbishop of Canterbury, called a council, which condemned his doctrines. The tradition is, that at various times these Lollards were imprisoned here.

In order to get to the tower we had to go through a great many apartments, passages, and corridors, and terminate all by climbing a winding staircase, steeper and narrower than was at all desirable for any but wicked heretics, who ought to be made as uncomfortable as possible. However, by reasonable perseverance, the archbishop, the bishop's lady, and all the noble company present found themselves safely at the top. Our host remarked, I think, that it was the second time he had ever been there.

The room is thirteen feet by twelve, and about eight feet high, wainscotted with oak, which is scrawled over with names and inscriptions. There are eight large iron rings in the wall, to which the prisoners were chained; for aught we know, WICKLIFFE himself may have been one. As our kind host moved about among us with his placid face, we could not but think that times had altered since the days when archbishops used to imprison heretics, and preside over grim, inquisitorial tribunals. We all agreed, however, that, considering the very beautiful prospect this tower commands up and down the Thames, the poor Lollards in some respects might have been worse lodged.

We passed through the guard room, library, and along a corridor where hung a row of pictures of all the archbishops from the very earliest times; and then the archbishop took me into his study, which is a most charming room, containing his own private library: after that we all sat down to lunch in a large dining hall.

We may follow him to his pulpit where he is delivering

A SERMON ON RAGGED SCHOOLS.

The next day we went to hear a sermon in behalf of the ragged schools, by the Archbishop of CANTERBURY. The children who attended the ragged schools for that particular district were seated in the gallery, each side of the organ. As this was the Sunday appropriated to the exercise, all three of the creeds were read—the Apostles', Athanasian, and Nicene; all which the little things repeated after the Archbishop, with great decorum, and probably with the same amount of understanding that we, when children, had of the Assembly's Catechism.

The venerable Archbishop was ushered into the pulpit by beadles, with gold lace cocked hats, striking the ground majestically with their long staves of office. His sermon, however, was as simple, clear, and beautiful an exposition of the duty of practical Christianity towards the outcast and erring as I ever heard. He said that, should we find a young child wandering away from its home and friends, we should instinctively feel it our duty to restore the little wanderer; and such, he said, is the duty we owe to all these young outcasts, who had strayed from the home of their heavenly FATHER.

After the sermon they took up a collection; and when we went into the vestry to speak to the Archbishop, we saw him surrounded by the churchwardens, counting over the money. I noticed in the back part of the church a number of children in tattered garments, with rather a forlorn and wild appearance, and was told that these were those who had just been introduced into the school, and had not been there long enough to come under its modifying influences. We were told that they were always thus torn and forlorn in their appearance at first, but that they gradually took pains to make themselves respectable. The Archbishop said, pleasantly, "When they return to their right mind they appear *clothed,* also, and sitting at the feet of JESUS."

The Archbishop sent me afterwards a beautiful edition of his sermons on Christian charity, embracing a series of discourses on various topics of practical benevolence, relating to the elevation and christianization of the masses. They are written with the same purity of style, and show the same devout and benevolent spirit with his other writings.

In this notice of Mr. BINNEY, we have an observation of a characteristic difference between a certain style of American and the usual manner of English preaching.

MR. BINNEY.

Heard Mr. BINNEY preach this morning. He is one of the strongest men amongst the Congregationalists, and a very popular speaker. He is a tall, large man, with a finely-built head, high forehead, piercing, dark eye, and a good deal of force and determination in all his movements. His sermon was the first that I had heard in England which seemed to recognize the existence of any possible sceptical or rationalizing element in the minds of his hearers. It was in this respect more like the preaching that I had been in the habit of hearing at home. Instead of a calm statement of certain admitted religious facts, or exhortations founded upon them, his discourse seemed to be reasoning with individual cases, and answering various forms of objections, such as might arise in different minds. This mode of preaching, I think, cannot exist unless a minister cultivates an individual knowledge of his people.

Mr. BINNEY'S work, entitled How to make the best of both Worlds, I have heard spoken of as having had the largest sale of any religious writing of the present day.

Mrs. STOWE notices the distinction in another passage, when she was asked by Mr. GURNEY, the rector of Mary-le-Bone parish, how the English style of preaching appeared in comparison with that of America. "I told him one principal difference that struck me was, that the English preaching did not recognize the existence of any element of inquiry or doubt in the popular mind; that it treated certain truths as axioms, which only needed to be stated to be believed; whereas in American sermons there is always more or less time employed in explaining, proving, and answering objections to, the truths enforced." We thank Mrs. STOWE for pointing out this distinction. It has often occurred to us as an injurious feature of the American pulpit that it *does* admit so much doubt and questioning.

As if Divinity had caught the itch
On purpose to be scratched

A simple, declaratory, authoritative enunciation of truth will doubtless be better in keeping, at least with our own noble liturgy. What if we should be forever argufying in familiar life about the relation of husband and wife, father and child? The healthy mind rejects such questionings.

With a few miscellaneous "markings," we close our notice of these clever volumes.

MACAULAY ON ENGLISH BREAKFASTS.

Looking round the table, and seeing how everybody seemed to be enjoying themselves, I said to MACAULAY, that these breakfast parties were a novelty to me; that we never had them in America, but that I thought them the most delightful form of social life.

He seized upon the idea, as he often does, and turned it playfully inside out, and shook it on all sides, just as one might play with the lustres of a chandelier—to see them glitter. He expatiated on the merits of breakfast parties as compared with all other parties. He said dinner parties are mere formalities. You invite a man to dinner because you *must* invite him; because you are acquainted with his grandfather, or it is proper you should; but you invite a man to breakfast because you want to see *him.* You may be sure, if you are invited to breakfast, there is something agreeable about you. This idea struck me as very sensible; and we all, generally having the fact before our eyes that *we* were invited to breakfast, approved the sentiment.

"Yes," said MACAULAY, "depend upon it; if a man is a bore he never gets an invitation to breakfast."

"Rather hard on the poor bores," said a lady.

"Particularly," said MACAULAY, laughing, "as bores are usually the most irreproachable of human beings. Did you ever hear a bore complained of when they did not say that he was the best fellow in the world? For my part, if I wanted to get a guardian for a family of defenceless orphans, I should enquire for the greatest bore in the vicinity. I should know that he would be a man of unblemished honour and integrity."

A LITTLE FRENCH DINNER.

But who shall describe the social charms of our dinner? All wedged together, as we were, in the snuggest little pigeon hole of a dining room, pretty little chattering children and all, whom papa held upon his knee and fed with bonbons, all the while impressing upon them the absolute necessity of their leaving the table! There the salad was mixed by acclamation, each member of the party adding a word of advice, and each gaily laughing at the advice of the other. There a gay, red lobster was pulled in pieces among us, with infinite gout; and Madame BELLOC pathetically expressed her fears that we did not like French cooking. She might have saved herself the trouble; for we take to it as naturally as ducks take to the water. And then, when we returned to the parlour, we resolved ourselves into a committee of the whole on coffee, which was concocted in a trim little hydrostatic engine of latest modern invention, before the faces of all. And so we right merrily spent the evening. H. discussed poetry and art with our kind hosts to her heart's content, and at a late hour we drove to the railroad, and returned to Paris.

A VISIT TO BERANGER.

This morning M. and Madame BELLOC took me with them to call on BERANGER, the poet. He is a charming old man, very animated, with a face full of feeling and benevolence, and with that agreeable simplicity and vivacity of manner which is peculiarly French. It was eleven o'clock, but he had not yet breakfasted; we entreated him to waive ceremony, and so his maid brought in his chop and coffee, and we all plunged into an ani-animated conversation. BERANGER went on conversing with shrewdness mingled with childlike simplicity, of the comic, the earnest, and the complimentary. Conversation in a French circle seems to me like the gambols of a thistle down, or the rainbow changes in soap bubbles. One laughs with tears in one's eyes. One moment confounded with the absolute childhood of the simplicity, in the next one is a little afraid of the keen edge of the shrewdness. This call gave me an insight into a French circle which both amused and delighted me. Coming home, M. BELLOC enlarged upon BERANGER'S benevolence and kindness of heart. "No man," he said, "is more universally popular with the common people. He has exerted himself much for the families of the unfortunate *deportes* to Cayenne." Then he added, laughing, "A mechanic, one of my model sitters, was dilating upon his goodness—'What a man! what sublime virtue! how is he beloved! could I live to see his funeral! *Quelle spectacle! Quelle grande emotion!*'"

Newport Illustrated in a series of pen and pencil sketches, by the Editor of the Newport Mercury, is the title of an excellent hand-book to the many historical localities of this fashionable resort. The author's pencil, too, is as creditable as his antiquarian diligence. Newport has been fortunate in its associations. Its history is connected with the national annals of war, literature, art and religion. Here you tread in the footprints of WASHINGTON, ROCHAMBEAU, STILES, HOPKINS, CHANNING, BERKELEY, ALLSTON, STUART, MALBONE. Every traveller to Newport should secure a copy of this little work from the publishers, the APPLETONS.

The topic of *Newport, Social and Historical,* also furnishes the topic for the leading article, in length proportioned to the merits of the subject, in *Harper's Magazine* for August, from the pen of CURTIS. The whole subject, from the first settlement to the present moment, is admirably exhibited in a series of lively, picturesque descriptions, drawn from a diligent perusal of the old histories, French memoirs and other incidental sources. It is well worth procuring, as a unique chapter of American history, delightfully presented.

Hall's Journal of Health is a monthly publication by a physician of this city, the object of which appears to be a popular presentation of medicine and the laws of health. The August number is occupied with the topic of cholera, which the author takes hold of in its very earliest symptoms. The quiet—simply reclining on the back—the use of ice and the simple regimen of diet, which he prescribes, commend themselves to the sagacity of everybody. Beyond this any special treatment must be a matter for professional judgment, where it can be secured.

GLEANINGS FROM FOREIGN EXCHANGES.

ORIGIN OF THE TITLE OF CZAR.—It is evident that some, if not many, people entertain the notion that the title of the Emperors of Russia—*Czar*—like that of the national title of the Emperors of Germany—*Kaiser*—is derived from the name *Cæsar* one of the names of the early Roman emperors. This is not so, as regards the Russian title Czar; that is of Asiatic, and of Tartar, or of Persian origin; and it is supposed to be derived from the *tzars* or *tchars* of the kingdom of Casan. After the Russian monarch JOHN, or IVAN BASILIDES, had completed the conquest of the kingdom or province of Casan in the sixteenth century, he assumed the title of Czar or Tzar, which has been retained ever since by his successors on the throne of Russia. Before him the Sovereign of Russia took the title of *Welik Knez,* which in Muscov-Sclavonic signifies great prince, great lord, great chief, and which the German nations rendered by great duke. When the Russian Sovereign MICHAEL THEODOROWITZ, one of the successors of IVAN BASILIDES, received the celebrated Holstein embassy, he assumed the following titles:—"Great Knez and Great Lord, Conservator of all the Russias, Prince of Wolodmer, Moscow, Novogorod, &c., *Tzar* of Casan, *Tzar* of Atracan, and *Tzar* of Siberia." On this account, therefore, Tzar being a title belonging to these eastern princes, historians who have written upon the history of Russia and its Sovereigns, contend that the title *Czar* is more likely to have been derived from the *Shahs,* or *Tshas* of Persia, than from the *Cæsars* of Rome, of whom the Siberian *Tzars,* on the banks of the Oby, are not likely even ever to have heard.

EARLY ASIATIC TRADE ON THE BALTIC.—Oriental coins have lately been found in great abundance in Russia and the Scandinavian countries bordering upon the Baltic, thus affording strong evidence of former extensive commerce between Asia and these northern countries; and before the Genoese and other Italians carried on their trade in the Black Sea, and other coasts in Asia, the highway for all this commerce on the part of the Scandinavian countries, Sweden. Norway, and Denmark, with the adjacent islands situated in the Baltic, lay through Russia, along its great rivers. In Sweden, and more especially in the island of Gothland, so great was the quanity of these Arabian coins found at different times, that upwards of twenty thousand divers pieces of money have been preserved in the Museum of Stockholm, all of which have been coined in different cities or towns, subject to the authority of the Mohammedan caliphs. With these coins there have been found numerous rich ornaments, consisting of rings and other silver articles distinguished by a peculiar oriental workmanship. Mr. I. I. WORSAE, in his account of the Danes and Norwegians, in England, Scotland, and Ireland, affirms that these discoveries of Arabian coins in the north of Europe, but which are confined to the shores of the Baltic, the German Ocean, and the Irish Sea, undoubtedly prove that Scandinavia, and particularly the countries on its eastern coasts, together with the islands of Gothland, Oland, and Bornholm, must have been the principal depot for Arabian merchandise. These islands just named become invested with great interest to us at this time, on account of their being the destination of one of the most powerful fleets ever despatched from this country.

MRS. GRUNDY DENIED.—It is really true that in this year 1854, an Englishman and his wife have been deluded by an imposture which has formed the subject of some scores of comedies and romances. Mrs. GRUNDY, of Bridge-hall, in the county of Lancashire, is in want of a cook. She is applied to by a woman, apparently of about fifty years of age, who besides possessing all the requisite qualifications for her post, is withal of manners so engaging that her offer is at once accepted without even a character being asked.

Poor Mrs. GRUNDY! the bait is swallowed. The *cuisine* is admirable, but the same talent which has mastered all the mysteries of cookery can achieve still greater triumphs. By degrees the the cook becomes the confidant. That winning smile, that dexterous grace, those savoury dishes—what results have they not produced. Here ends act the first.

When the curtain is drawn up again the cook is seated in the drawing-room. From confidence to friendship there has been a short step indeed! How is this? It is simple enough. Such manners—such an air of refinement were too good for a cook. Could it be true—was there any mystery—was it possible that PHOEBE ANN HOWITT (such is her name) had ever known better days? By degrees the plot was developed. The cook, seeing the impression she had made, followed up her advantage, and won an easy victory. She announces, one fine morning, to her credulous victim, that she is no cook at all, but the Hon. Mrs. SCOTT GORDON. True, she has no estates, she is even destitute of money; but there are estates in Aryshire, property in Yorkshire, and the title of Lady GORDON—all looming in the future. Mrs. GRUNDY believed every syllable of this cock-and-bull absurdity. Even Mr. GRUNDY—probably an easy-going man under petticoat rule—became the dupe of this high-born lady. Not, it must be added, without hope of reward. for Lady GORDON had resolved to disinherit her relatives, and the estates should be divided between herself and the kind friends who had raised her from the scullery to the drawing-room. Scarcely had the ingenious fraud produced its effect, scarcely had the happy GRUNDYS began to realize their splendid future, when their hopes seemed at once to be fulfilled. The Ayrshire relative dies; the trio (for the GRUNDYS are already connected by promise with the noble heiress) have purchased their mourning, and are ready to start for Ayrshire. Then—as good luck would have it—the Yorkshire relative dies, the estates and title lapse—the dream is fulfilled. The destination is forthwith changed. The GRUNDYS must first visit Newcomb Park. They arrive at Manchester, when Lady GORDON is suddenly called away on special business; her friends make vain search for Newcomb Park in various parts of Yorkshire; return to Bury and learn that Lady GORDON had been there, but had "flitted" with all her goods. Still credulous, still hankering after the "pot of gold," they rush off again in hot speed—but are at length convinced that the whole story is an imposture, and that they must resign all hopes of landed property and the GORDON connection. Act third is at Bury, where PHŒBE ANN HOWITT, having been apprehended at Tiverton, is brought before the Magistrates on a charge of obtaining money under false pretences. Mrs. GRUNDY declines to prosecute, and so concludes this singular story.

MISCELLANEOUS CLIPPINGS.

BONAPARTE'S POVERTY IN EARLY LIFE.—M. THIERS, in his History of the Consulate, recites some very strange and previously unknown particulars respecting the early life and penury of NAPOLEON BONAPARTE. It appears that after he had obtained a subalterns commission in the French service, by his skill and daring at Toulon, he lived some time in Paris in obscure lodgings, and in such extreme poverty that he was often without the means of paying ten sous (ten cents) for his dinner, and often went without any at all. He was under the necessity of borrowing small sums, and even wornout clothes, from his acquaintances. He and his brother LOUIS, afterwards King of Holland, had at one time only a coat between them, so that the brothers could only go out alternately. At this crisis, the chief benefactor of the future Emperor and conqueror, at whose mighty name the world grew pale, was the actor TALMA, who often gave him food and money. NAPOLEON'S face, afterwards so famed for its classical mould, was during that period of starvation, sharp and angular in its lineaments, with projecting cheek-bones. His meagre fare brought on an unpleasant and unsightly cutaneous disease, of a type so virulent and malignant, that it took all the skill and assiduity of his accomplished physician, CORVISART, to expel it after a duration of more than ten years. The squalid beggar then, the splendid Emperor afterwards—the threadbare habiliments and Imperial mantle—the meagre food and gorgeous banquet—the friendship of a poor actor, the homage and terror of the world—an exile and prisoner. Such are the ups and downs of this changeful life; such are the lights and shadows of the great and the mighty.

CRIME IN PAPAL AND PROTESTANT COUNTRIES.—A distinguished English gentleman, who has spent many years as a resident or in traveling in various Papal countries in Europe, in a recent speech in London, has presented some deeply interesting facts concerning vice and crime in Papal and Protestant countries. He possessed himself of the Government returns of every Romanist Government on the continent. We have condensed and will state its results.

In England four persons for a million, on the average, are committed for murder per year. In Ireland there are are nineteen to the million. In Belgium, a Catholic country, there are eighteen murders to the million. In France there are thirty-one. Passing into Austria we find thirty-six. In Bavaria, also Catholic, sixty-eight to the million; or if homicides are struck out there will be thirty. Going into Italy, where Catholic influence is the strongest of any country on earth, and taking first the kingdom of Sardinia, we find twenty murders to the million. In the Venetian and Milanese provinces there is the enormous result of forty-five to the million. In Tuscany forty-two, though that land is claimed as a kind of earthly paradise; and, in the Papal States, not less than one hundred murders for the million of people. There are ninety in Sicily; and in Naples the result is more appalling still, where public documents show there are *two hundred* murders per year to the million of people!

The above facts are all drawn from the civil and criminal record of the respective countries named. Now taking the whole of these countries together, we have seventy-five cases of murder for every million of people. In Protestant countries—England, for example, we have but four for every million.—*Boston Traveller,* July 22.

A HEN DOING DOUBLE DUTY.—We have a motherly old Shanghae hen, that brought out a brood of chickens two weeks ago, and is now busily engaged in clucking and scratching among them—coaxing and scolding if they go astray, and squalling terribly at all the dogs and cats and hawks that show themselves. At the same time she lays an egg every day or two, just the same as if she had no little responsibilities to take care of, and had nothing to do but to lay and cackle about it. We call this doing double duty.—*Maine Farmer.*

So do we, but we never saw the hen—Shanghae, Chittagong, Dominique, Javanese, Dorking, Pheasant or Spanish—that would do it. "In our diggings" we think her something of a hen that will lay in twenty-one days from the time the last chick chips its shell, and emerges from the confinement of its lime walls into light and liberty. We can only say that the *Maine Farmer's* Shanghae hen is a *great* bird. Most Shanghaes are when they are full grown.—*New York Commercial.*

THE INVENTOR OF RAILROADS.—We hear the question asked who was the inventor of the railway, and have never heard it satisfactorily answered, and we believe there are very few persons in this country who know anything on the subject. Some few years ago, HOWITT, of the *People's Journal,* gave a sketch of the alleged inventor, who up to May, 1836, had been neglected in England. While thousands had been enriched by his brilliant scheme, he had remained forgotten—forced by poverty to sell glass on commission, for a living. How many of the railway projectors, agitators, stockholders, &c., have heard of the subject of these remarks?

"About half a century ago—the exact year is not known—there was born at Leeds, England, a man named THOMAS GRAY. Scarcely anything is known of his early history. He was, we believe, a poor collier; and being very ingenious, he conceived the idea of facilitating the transportation of coal from the middle town colliery of Leeds, a distance of three miles, by means of a sort of railway which he constructed of wood. Upon this his cars moved at the rate of three and a half miles an hour, to the great merriment of a wise and discriminating public, who laughed at the idea of a railway as something very visionary, and as the mere suggestion of laziness. Poor GRAY thought otherwise. Magnificent visions of future railways, such as are now stupendous realities, loomed up before him, and he began to talk in public of a general system of iron railroads. He was laughed at, and declared a visionary moon-struck fool. But the more GRAY contemplated his little railway for coal, the more firmly did he believe in the practicability and immense usefulness of his scheme. He saw in it all that is now realized, and he resolved in spite of the ridicule the sneers and rebuffs that were heaped upon him, to prosecute his undertaking. He petitioned the British Parliament, and sought interviews with all the great men of the kingdom; but all this had no effect except to bring down upon him, wherever he went, the loud sneers and ridicule of all classes. Still he persevered, and at length engaged the attention of men of intelligence and influence, who finally embraced his views, urged his plans, and the result is now before the world. THOMAS GRAY, the inventor of railroads, who not longer ago than 1820, was laughed at for even mentioning the idea, still lives in Exeter, England, in the full realization of his grand and noble railroad schemes, for which he was declared insane. How much has the world been benefitted by his insanity!"

ADVERTISEMENTS.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
DAMASK AND MOREEN for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also *Curled Hair.*
Also *Patent Felt for Cushions,* a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
o22-1y No 21 Park Place, and 18 Murray street.

PAPER HANGINGS. WHOLESALE AND RETAIL. 257 BROADWAY.
Removal!
THOMAS FAYE, (Late of "THOS. FAYE & Co." 436 Pearl street, and formerly of "PARES & FAYE." 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO, has opened a new depot at 257 Broadway, directly opposite the City Hall.
We are now opening an entire new stock of *French and American Paper Hangings,* fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.
New designs for Parlors, &c., by every steamer, from our agent in Paris.
Artistic workmen attend to the Retail Department.
THOMAS FAYE & CO., Importers and Manufacturers,
jy8-6m † 257 Broadway, directly opposite the City Hall.

CARPETS, Oil Cloths, &c., at Low Prices for Cash.—GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also
Twilled and Plain Venetian HALL and STAIR Carpets;
OIL CLOTHS, in widths from 2 to 25 feet, in various qualities;
Rich Mosaic, Tufted, and Common HEARTH RUGS and DOOR MATS, o different sorts;
TABLE and PIANO COVERS, of choice patterns;
4-4, 5-4, and 6-4 Plaid and Plain MATTINGS;
WINDOW SHADES, of desirable styles;
STAIR COVERINGS, STAIR RODS, and all other articles usually kept in Carpet Stores. He is also Agent for selling
CARHART & NYE'S Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices.* * m25-6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S WILLARD, No 440 Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. * m11-1y

SCHOOLS.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES, 34 West Thirty-fourth street,—the Misses Rohr, Principals,—will be reopened on Thursday the 14th of September, 1854.

TERMS PER ANNUM.

Tuition in English, French and Latin, with Board, payable in advance	$350 00
Pupils under twelve	300 00
DAY PUPILS—SENIOR DEPARTMENT—PER QUARTER.	
First Division	$25 00
Second Division	20 00
JUNIOR DEPARTMENT.	
First Division	$15 00
Second Division	12 00
Third Division	10 00

French, Latin, Vocal Music, in classes. Fuel, Light and Stationery are included in these terms.

The Principals will be assisted by the best Teachers of Ancient and Modern Languages, Belles Lettres, Mathematics, Elocution, Chemistry, Philosophy, Astronomy and History.

The terms for instruction in the Spanish, Italian and German languages will be in accordance with the Professor's prices.

Instruction on the Piano Forte,	from $10 to 30 per quarter.
Use of Instrument	$5 00 "
Painting in Oil	20 00 "
Water Colours	10 00 "
Drawing	5 50 "

Each pupil is expected to be furnished with the usual articles for personal use.—Washing $7 per quarter.

The Academic Year will extend from the 15th of September to June 22d, and is divided into four terms. Pupils will be received at any intermediate period, being charged only from the time of entrance but they will be expected to remain until the close of the year.

In cases of protracted illness a deduction for absence will be made. Bills payable quarterly in advance.

References: The Rev. Dr. Berrian, 50 Varick street; the Rev. Dr. Hobart, 10 Hubert street. jy29–6m

YOUNG LADIES' INSTITUTE FOR BOARDERS AND DAY SCHOLARS, 38 West 23d street, between 5th and 6th avenues Principals, Rev. H. D. Ward and Mrs. Ward. Number of boarders limited to sixteen, over whose education, religious training, and manners, parental love and watchfulness preside. This seminary will be re-opened on Tuesday, Sept 12. Application for admission may be made at any time by letter and in person after Aug. 20. jy29–8t$

A TEACHER WANTED, to take charge of a Select School for Boys. He must be a communicant of the Protestant Episcopal Church, and capable of teaching Latin, Greek, and French, as well as the usual English branches. Application may be made, with references, to the Rev. Charles A. Maison, Stapleton, Staten Island. July 29–3t$

MISS HAINES begs respectfully to give notice to her friends and the public that her school, Nos. 9 and 10 Gramercy Park, New York, will re-open on Thursday, September 14, 1854. Circulars can be obtained at her residence, or at Messrs. C. S. Francis & Co's. No. 252 Broadway, or at Messrs. Doremus & Nixon's, No. 21 Park Place. Applications for admission of pupils can be made by letter, addressed to Miss Haines, at her residence, No. 10 Gramercy Park jy15–8t

MRS. F. D. MARSHALL, 401 Atlantic street, Brooklyn, L. I., *receives at her residence a few young ladies*, from the age of 7 to 13, for daily instruction in French, Music, and the usual branches of English Education.

Terms for English Studies, Writing and Arithmetic, vary from $5 to $10 per quarter, according to the age of the pupil.

French	$5 per quarter.
Music	$10 "

Mrs. MARSHALL is permitted to refer to families of the highest respectability.

401 Atlantic street, April, 1854. my20–6m

BOARDING SCHOOL FOR BOYS.—The Rev. I. LEANDER TOWNSEND, M. A., will open a Boarding School for Boys, at New Castle, Westchester county, N. Y., on Monday, the first day of May next. The place is of easy access from New York city, being a distance of two hours by the Harlem Railroad.

For circulars containing particulars as to terms, &c., application may be made to the Principal, at New Castle; Messrs. Stanford & Swords, 637 Broadway; S. Raynor, 76 Bowery; or at *The Churchman* office, 111 Broadway. ap29–1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of May next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854–1y

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. apl-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.

New York. June, 1853. ap16-1y

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24–tf

DRAWING ACADEMY, 483 Broadway, New York.
S WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching.

Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

WANTS.

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side.) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T Bedell, the Rev. J. M. McDonald, &c., &c.

JOHN O'GALLAGHER, Agent.

Office, 60 East Fourteenth street, near Broadway. sept10–1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4–1y

CLOCKS, Etc.

GOLD PENS & PENCILS.—JOHN FOLEY, manufacturer of fine Gold Pens, Gold and Silver Pencil and Pen Cases, No. **167** Broadway, between Liberty and Courtlandt streets; also manufacturer of the celebrated "Bank Pens," for many years used by all the Banks, Insurance Companies, Merchants, and others, who pronounce them, for their great durability and superior finish, second to none. All Pens of my manufacture, guarantied to give good satisfaction. Points warranted not to come off in five years—will be exchanged any time within six months without extra charge.

P. S.—Pens and Cases made to order for the trade, on the most advantageous terms. m11-1y

SHERRY & BYRAM'S CLOCKS.—Clocks for churches, courthouses, &c.; Time-pieces for Banks, offices, session and vestry rooms; railroad depots, &c.; Regulators for Astronomical purposes and Jewelers which for accuracy of time-keeping are believed (based upon an experience of many years) to be equal to any made in Europe or America. One of these Turret clocks has lately been put up on the City Hall, New York. Glass Dials for illuminating, and other kinds, made to order. Address SHERRY & BYRAM, manufacturers, Oakland Works, Sag Harbor, N. Y.

"At the establishment of Sherry & Byram are made some of the finest clocks in the world."—*Scientific American.* oct1–1y

TEA WAREHOUSE.—J. WATSON, **377** Bowery, (second door below Fifth street.) dealer in Teas, Coffee, &c. 3 lb. packages of Tea of every quality done up in TIN FOIL, very convenient for families going in the country. Orders respectfully solicited and promptly attended to. my27–1y

LIFE AND FIRE INSURANCE.

WM. COXE DUSENBERY, Fire Insurance Agent, Office, No. 11 Wall street, has commenced the business of Fire Insurance, and is prepared to take risks in several of our best City Companies, and also those of well-known reputation in other cities.

He has been induced to do this from his unusual facility to obtain DESIRABLE RISKS, and also save much time and trouble to his large circle of friends whose extensive business requires much done in this line, with full confidence that complete satisfaction will be rendered to the insurer and insured.

A list of Companies with whom he transacts business will be furnished on application, and the patronage of his friends is respectfully solicited.

FIRE CLAIMS ADJUSTED, and prompt attention given to all orders connected with his business jy15–4t$

LAFARGE FIRE INSURANCE COMPANY, in the City of New York. Office, Corner of Nassau and Cedar streets, opposite the Post Office. Cash Capital, **$150,000.** Insures Buildings, Merchandise Furniture and other personal property, Vessels in Port, and their Cargoes, and other insurable property, against loss or damage by fire. Risks taken on favourable terms.

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THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

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Ebenezer Beadleston, 59 Dey-st.	Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st.	D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Cortlandt-st.	Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 B'dway.	Jeremiah Robins, 536 Washington.
Walter W. Concklin, 155 West-st.	Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway.	Barrett H. VanAuken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st.	Ward A. Work. 31 Water-st.

Nathaniel Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.

Ap29–1y C. V. B. OSTRANDER, President.

BROOKLYN FIRE INSURANCE COMPANY. Chartered in 1824. Offices: 43 Fulton street, Brooklyn; 6 Merchant's Exchange, Wall street, N. Y.

This Company have their Capital invested in the most undoubted securities, and having a large surplus, continue to insure Dwelling-houses, Stores, and other Buildings, Furniture, Merchandise, Vessels in Port and their Cargoes, upon as favourable terms as any similar Institution.

DIRECTORS:

William Ellsworth,	Jerome B. Fitzgerald,	John T. Bruce,
Theodore Martine,	Isaac V. Fowler,	Henry Quackenboss,
Phineas T. Barnum,	William Okell,	Andre Froment,
Robert C. Bell,	Nathan'l P. Freeman,	Samuel F. Whiting,
John R. Briggs,	Charles T. Cromwell,	George Gilfillan,
Charles A. Jarvis,	Philip H. Williams,	John C. Smith,
John A. Kennedy,	Solomon Kipp,	Joseph M. Greenwood.

WILLIAM ELLSWORTH, President.

WILLIAM F LEGGETT, Secretary. ap22–6m

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

Andrew B. Hodges,	Barnet B. Boerum,	J. Schenck Suydam
John J. Hicks,	George Barnes,	William A. Cobb,
Minor H. Keith,	Henry A. Kent,	J. V. Schoonmaker
John DeBevoise,	John L. Everett,	Edward Neville,
Grahams Polley,	Timothy B. Crawford,	John Moore,
Thomas C. Moore,	E. R. Livermore,	Jared Sparks,
Thomas M. Clark,	Jacob B. Boerum,	James L. Morgan,
Joseph Boughton,	James Affleck,	Elisha B. Morrell,
James S Bearns,	James Moore,	A. J. Allaire,
Ralph Pomroy,	John J Crane,	Samuel C. Barnes,
Edwards W. Fiske,	Geo. W. Prince,	Jeremiah Johnson,
Phillip S. Crook,	M. Kalbfleisch,	Richard Raynor,
Francis B. Spinola,	W. E. Caldwell,	Rollin Sandford
Jacob D. Fowler.		

A. B. HODGES, President.
HENRY A. KENT, Vice President.

W. MULLIGAN, Secretary. ap15–1y

BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.

apl-1y GEO. M. KNEVITT, Agent.

HARMONY FIRE INSURANCE COMPANY; Capital $150 000; Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer,	E. H. Howell,	Arthur Leary,
M. X. Harmony,	Henry Morgan,	Dewitt Bloodgood,
Thomas E. Davis,	Richard Lathers,	G. W. Coster,
John Garcia,	William Callender,	James Donaldson,
T. James Glover,	Frederic De Peyster,	S. P. Bell,
C. F. Lindsley,	Peter Morris.	

WM. CALLENDER, President.

T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

THE MARKET FIRE INSURANCE COMPANY, Capital **$300,000.** Office, 286 Pearl street, Market Bank Building.

DIRECTORS.

WILLIAM BIRDSALL, President.

Philetus H. Holt,	William P. Miller,	William E. Bird,
Jackson S. Schultz,	Stephen Valentine,	Jacob T. Merritt,
Frederick Fawcett,	Joseph E. Bulkley,	Wm. Dennistoun,
Stephen W. Gaines,	Joseph P. Wickham,	Edward Cromwell,
Elisha L. Walton,	Samuel W. Moore,	Alfred L. Rowe,
Oliver H. Shepard,	Roland G. Mitchell,	Theodore Banks,
John K. Woolsey,	Robert M. Field,	Nelson Sherwood,
Edgar T. Ryder,	William Miles,	David Sands,
Isaac Walton,	Henry Rowland,	Wm. Birdsall,
Henry G Reeve,	Silas Davis,	Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

January 1st, 1854, **CAPITAL** (drawing Interest) **$1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark. 11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$ 33,200		
For losses of the year * 1853.	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand		$56,039 19	
Newark City six per cent. Bonds		1,500 0	
Brooklyn " " " "		50,000 00	
Albany " " " "		25,000 0	
Troy " " " "		25,000 00	
Bonds and mortgages on real estate, worth double the amount		816,568 66	
Real Estate in Newark		17,052 57	
Premium notes drawing 6 per cent. interest		765,484 03	
Loans on scrip		7,599 11	
Premiums, notes, and cash in course of transmission		9,761 90	
			1,774,005 46
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company †

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1854, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,	Charles S. Macknet,	Lewis C. Grover,
Thomas B. Segur,	Isaac H. Frothingham,	Henry McFarlan,
John R. Weeks,	Andrew S. Snelling,	Edward A. Strong,
Randall H. Greene,	Joel W. Condit,	Nehemiah Perry.

ROBERT L. PATTERSON, President.

JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation nine years, and now have an accumulated fund of **$8 4,044 95,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary.

C. R BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. ja1–tf

FIRE INSURANCE.—ROYAL INSURANCE COMPANY of Liverpool and London, England. Office, 76 Wall st., corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$3,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

NEW YORK TRUSTEES:
John J. Palmer, James M'Call, Adam Norrie.

COMMITTEE OF MANAGEMENT:

William C. Pickersgill,		Alexander T. Stewart,
Adam Norrie,	Robert L. Maitland,	Henry L. Routh,
Henry Eyre,	Benjamin B. Sherman,	John Auchincloss.

EDMUND HURRY, Surveyor. [apl-1y] A. B. McDONALD, Agent.

HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year,* WITHOUT EXTRA CHARGE.

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company.

BOARD OF DIRECTORS:

Jacob Reese,	S. Cambreleng,	James S. Sandford,
John R. Suydam,	John L. Buckley,	Curtis Judson,
Henry Beadel,	George Clark,	John W. Mersereau,
Robert Schell,	Benjamin Babcock,	Jacob Aims,
Henry S. Leverich,	R. W. Howes,	Eugene Dutilh,
Joseph Foulke,	Samuel H. Foster,	John Gray,
F. A. Palmer,	Nathan Starr,	Lemuel Bangs,
George W. Riggs,	W. N. McIntire,	John S. Harris,
Joseph Britton,	N. H. Wolfe,	J. W. Kellogg,
F. W. Edmonds,	John Slosson,	Albert Ward.

WM. V. PORTER, Secretary. JACOB REESE, President.
S. CAMBRELENG, Counsellor. R. G. H. HUNTINGTON, Actuary.
JOHN T. METCALFE, M.D., EDWARD FIELDS, M.D., } Medical Examiners.

m25-6m

HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in Port and their Cargoes, and other Property against Loss or Damage by Fire.

DIRECTORS.

John N. Wyckoff,	J. H. Drake,	Samuel R. Kelley,
W. H. Goodwin,	J. E. Southworth,	Daniel Chauncey,
Amos Howes,	Danford Knowlton,	S. D. C. VanBokkelen,
D. W. Ingersoll,	George A. Fellows,	Perry G. Gardiner,
T. W. Bayaud,	William S. Corwin,	Sylvester M Beard,
Francis H. Abbot,	Chas. T. Goodwin,	John A. Davenport,
Lewis Roberts,	George M. Lewis,	James D. Sparkman,
Joel Seymour,	Arnold A. Lewis,	E. Darwin Litchfield,
Charles J. Fox,	Gilbert Potter jr.	Thomas H. Cheever,
Edward H. Tracy,	William M. Price,	A. Sidney Baxter,
Philip W. Engs,	Henry Adams,	Josiah M. Fiske,
Peter Balen,	N. E. James,	B. H. Howell,
William Depew,	Charles Pitt,	James Stuart.

ALEXANDER M. McKEE, Secretary. JOHN N. WYCKOFF, President.
f25-6m JOHN B. MILLER, Surveyor.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, 151 Nassau street, (Brick church chapel,) N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland,	Wm. D. Andrews,	John H. Hallett,
Wm. H. Fe Groot,	Eben'r Collamore,	J. O. Fowler,
James Morrison,	James Litton,	Daniel Hodgman,
Edw'd I. Jaques,	Thomas McElrath,	Alex. C. Poillon,
Abr'm B. Miller,	James Coggeshall,	Wm. T. Dugan,
Edw'd V. Price,	Wm. H. Simonton,	Geo. W. Farnham,
Wright Gillies,	James N Crow,	T. B. Coddington,
Stephen W. Smith,	Albert Journeay jr.,	J. G. Merritt,
T. A. Howe,	Addington Reed,	Chas. S. Francis,
M. M. VanBeuren,	J. Edgar,	William Miles,
George J. Byrd	Seely Brown,	J. S. Lounsbery,
William West,	Thomas Keech,	Wm. Westerfield,
Alph. Underhill,	R. A. Tooker,	Thos. E. Cooper,
Benj. W. Benson.		

[f4-1y] WILLIAM P. LYON, Secretary.

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, 28 State street, Boston, Massachusetts. Organized in 1843. Capital and accumulation of premiums to meet losses, **$580,000,** safely and advantageously invested.

Branch offices in Metropolitan and Ocean Bank Buildings, 110 Broadway, and 218 Fulton street, New York.

This company is one of the oldest and most successful in the country, and its business is conducted exclusively for the benefit of persons insured. It has a large reserved guarantee cash capital, in addition to an ample fund, sufficient for re-insuring, if required, in the best companies, every risk they are now liable for. A dividend has just been declared for the last five years (in cash not in scrip) of 30 per cent., amounting to $141,000. The company has been enabled to do this by safe and profitable investments, limited expenditures, and care and vigilance in the conducting of its business.

The attention of insurers is respectfully drawn to the advantages presented by this company among which the following are especially prominent. The entire surplus profit is divided among all members at the expiration of every period of five years: thus affording a certain rate of interest for the outlay of premium. Policies in this company, after running a certain length of time, can be used, as collateral in the payment of a certain amount of premiums, an actual value having attached thereto by reason of its continuance. The rates of premium are as low as can be safely acted upon, and have been acknowledged by scientific persons to be a nearer approximation to the rate of the actual mortality in the United States, than those made from the table of mortality in any particular place. The risks are carefully selected and estimated.

Losses are promptly adjusted, and a liberal construction is put in favor of the assured, when his representations appear to have been honestly made: and the Company will always be desirous of recognizing the validity of a claim where it can be done consistently with their duty as trustees, in which character they are bound faithfully to act.

The Directors are required to be members of the Company and to give its business their personal attention; and bonds with sufficient sureties are given by its officers for the faithful performance of their duties.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

For five years, half the amount of the premium on policies for life, may be allowed to remain as a loan, the balance may be paid annually, semi-annually, or quarterly, in cash. Term policies may also be paid in annual, semi-annual, or quarterly instalments.

WILLARD PHILLIPS, President.

DIRECTORS:

Chas. P. Curtis,	Sewell Tappan,	Thos. A. Dexter,
Chas. Hubbard,	Wm. B. Reynolds,	A. W. Thaxter, Jr.,
Caleb Reed,	Marshall P. Wilder.	

BENJ. F. STEVENS, Secretary.

JOHN HOMANS, M. D., Consulting Physician.

Messrs. Wm. W. Stone (Lawrence, Stone & Co), Wm. G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson, consent to be referred to, relative to the character and standing of the institution.

JOHN HOPPER, Agent and Solicitor, New York.

LEWIS T. WARNER, M. D., and
EDWARD H. PARKER, M. D.,
Examining Physicians, New York city. m4–eow6m

A blank form for application for insurance, or a copy of the Company's pamphlet of rules, regulations, etc., will be forwarded to any person, by mail, on his writing to any of the above, or to the Secretary of the Company (post-paid); and any person, wherever resident, may transmit to the Secretary his own application for insurance, with proper certificates.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 121 William street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d-street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Financial Secretary: A. W. HOFFMAN, 102 Chambers street.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the age of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853–4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " " SAMUEL B. CALDWELL, 168 Sackett street
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warerooms corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top from 6 to 14 feet long, constantly on hand. Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.

New York, May, 1854. my20–1y

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods.

R. E. PETERSON, W. T. PETERSON, } 144 Bowery, N. Y.

mar18-1y

PIANOS AND MUSIC.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.

je24–1y LIGHT, NEWTON & BRADBURYS.

PIANOS! PIANOS! PIANOS!—ELY & MUNGER, Manufacturers and Dealers in Pianos, wholesale and retail, beg leave respectfully to call the attention of purchasers everywhere, to their extensive assortment of Piano Fortes, now ready and open for exhibition at their spacious warerooms, 321 Broadway, first building above the Hospital. Purchasers will here find one of the largest and most select stocks of Pianos in the United States, new and secondhand, and at prices to suit the times. Our motto is 'A nimble sixpence is better than the slow shilling.' New and Secondhand Pianos to let with privilege of purchasing; also payable by instalments to suit customers. Secondhand Pianos at $25, $40, $60, $75, $100, $125, $140, and $160 each

Also HALL'S PATENT "CELESTIAL" PIANOS; manufactured by us exclusively; the most gigantic improvement of the age in Piano Fortes, and so pronounced upon by the greatest Pianists and musical artists in the country. [je3–3m] ELY & MUNGER, 321 Broadway.

NEW UP-TOWN MUSIC AND PIANO ESTABLISHMENT. COOK & BROTHER have just opened, at 843 Broadway, an extensive assortment of Music and Pianos.

Sole agents for Haines, Brother, & Cummings' superior Piano Fortes. Hallet & Davis' Pianos, with Æolian attachment. New and old Pianos to let. Music bound. Teachers and dealers supplied on the most liberal terms. my27tf

MICHROCORDION PIANO FORTES—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27–1y

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6,6¾, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.

my20–1y Factory, 311, 313, 315 Rivington street.

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6¾, and 7 octaves, in plain and carved cases, always in store. We wish to call attention to our 'GRAND DIAGONAL' Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,

my13–1y 441 Broadway.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. apl-1y

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.

Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28–1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28–1y

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28–1y$ Warerooms No 385 Broadway, New York.

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.

feb18 1y BERRY & GORDON, 297 Broadway, New York.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6¾ to 7¾ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.

GROVESTEEN & TRUSLOW,

Feb 4–6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage

J. F. BROWNE, London and New York.

[Established 1810.] Feb11-1y

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one an a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rose wood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4–1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 6½ Macdougal street, has constantly on hand organs of four, six eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4–1y

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired,—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.

G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by, Stanford & Swords, New York. mar26–1y

BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone* The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or KEY, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc, their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions, made, and kept on hand Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.

m4–1y *West Troy, Albany County, New-York.*

ORDERS addressed to JOHN McCOMB, Painter, sent to his store, No. 95 Orange street, Brooklyn. L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m18-6m

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar4–1y

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24–1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 1–1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.

HENRY STONEY,

f18-1y opposite the Prescott House.

IRON RAILINGS, VERANDAHS, PLAIN AND ORNAMENTAL BEDSTEADS, &c., No. **9** Canal street, N. Y. JOHN M. COMSTOCK, (Hoboken Iron Works and Foundry) Manufacturer of every variety of Iron Work for Buildings, Cemeteries, Churches, &c. Also all kinds of Iron Bedsteads and Furniture, warranted free from vermin, and suitable for institutions and residences. Spring, hair, and husk mattresses always on hand. my6–6m

DENTISTS.

I. JARVIS, DENTIST, No. **437** Grand street, New York. ap29–6m

DR. THOMAS EASTON, SURGEON AND MECHANICAL DENTIST, favourably known in his profession, having been a successful operator in this city for the last twenty years, continues at his old stand, No. **341** Grand street, prepared to see his old friends, and as many new ones as require the services of an experienced dentist. Refers to the citizens of New York. ap29–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, **489** Hudson street, New York, 2d door above St Luke's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.

f18-1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

B. F. MAGUIRE, Dentist,
[f11 6m] No. 2 Union Square, New York.

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as RAILROAD SCALES for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. WAREHOUSE SCALES (Dormant and Portable), HEAVY PORTABLE SCALES, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

STORE SCALES, various modifications. HAY AND COAL SCALES, made entirely of Iron and Steel. COUNTER SCALES, &c. SMALL SCALES AND EVEN BALANCES for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as THE STANDARD from which there can be no appeal. Sold and warranted by

feb4–1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

CHILSON, RICHARDSON & CO., AIR WARMING AND VENTILATING Warehouses, 374 Broadway, New York, and 101 and 103 Blackstone street, Boston. Manufacturers and Dealers, wholesale and retail, in CHILSON'S WORLD'S FAIR PRIZE MEDAL FURNACES, which, after having been subjected for the past five years to the most severe practical tests, are now most favorably known and extensively used throughout the United States and Canada; particularly approved for the quality of the air obtained, special provision being made for the supply of a large amount of PURE WARM AIR, entirely free from the effect of contact with red hot iron.

N. A. BOYNTON'S VENTILATING HEATER; an entirely new article, combining strength and durability, simplicity of construction, and economy in the use of fuel, with perfect efficiency in operation. Is entirely of cast iron, and so constructed as to prevent the escape of gasses and smoke. Four sizes adapted for brick work; five sizes of Portables.

BOYNTON'S VENTILATING WOOD FURNACE; a new and complete ventilating furnace, expressly designed for burning wood, adapted to all classes of public and private buildings, possessing peculiarities worthy the examination of those who require a first class wood furnace.

DR CLARK'S BOSTON SCHOOL STOVES, four sizes. Particularly commended to the attention of School Committees, and others in want of an apparatus for thoroughly and properly Warming and Ventilating Schoolrooms and Halls.

CHILSON'S NEW AND IMPROVED SCHOOL STOVES, two sizes, for wood only.

EMERSON'S Patent VENTILATORS of all sizes, and Ventilating Apparatus in every variety.

A complete assortment of IRON, BRONZED, PLATED and ENAMELED REGISTERS, including three sizes of a new and improved Pedestal Register; together with all sizes of the METROPOLITAN COOKING RANGE, a new and superior Range, embracing all the modern improvements, equally fitted for the use of Anthracite, Bituminous Coal, Coke, or Wood.

Agents in New York for the sale of THE PEURHYN AND MIRROR MARBLE MANTELS.

References to parties having our apparatus in use in all parts of the country, with explicit directions for setting the furnaces, and all information necessary for properly warming and ventilating public and private buildings, may be gratuitously obtained by application at either of our Warehouses. je3–6m

THE GOLD MEDAL FURNACE.—CULVER'S PATENT HOT-AIR FURNACES, REGISTERS, and VENTILATORS manufactured extensively, and sold wholesale and retail by CULVER, SIMONDS & Co., 52 Cliff street, near Beekman, New York.

This Furnace is a very superior article, combining economy, utility durability, beauty, and convenience. It was invented in 1845, took the Silver Medal, the highest prize, in 1846, at the Fair of the American Institute, and since the great World's Fair, has taken the highest premium, a Gold Medal, awarded by the same American Institute, for the best Air-Warming and Ventilating Furnace, over all competitors, in 1852. Also, the most approved styles of scroll Registers and Ventilators, a great variety of sizes, round square, plain, ornamental, japanned, enamelled, marbleized, and bronzed, with Fire-place, Gothic and Pedestal styles, Cast Iron Chimney Tops, Smoke and Water Pipes, Sinks, &c. Warming and Ventilating Apparatus supplied at short notice, and plans, drawings, and directions for setting, furnished when required apl–1y

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use.

We offer this Furnace to the public with the utmost confidence in its efficacy as a house warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power, and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c, is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON, Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York. mar18–1y

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & WEST, 51 Beekman street,

m18-6m and No. 4 Liberty Place.

SCHOOL FURNITURE.—The subscriber invites the attention of Committees, Teachers and others to his improved Desks and Chairs; also, Teachers' Desks and Chairs, Tables, Chairs with Book Baskets attached for infant scholars, Book-cases, Draft Boards, &c., at his Factory, No. 24 Grove street, where he is constantly manufacturing the above articles. Bank and Counting-house Desks made to order. [je24–2m] R. PATON.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.

All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,

ap22–6m 93 Maiden Lane.

CLERICAL CHANGES.

The Rev. GEORGE BEDELL, M D., has been transferred to the Diocese of Fredericton. Address: Saint Johns, N. B.

The Rev. RICHARD HINES, having taken charge of the church of the Holy Innocents, Henderson, N. C., requests his letters and papers to be directed accordingly.

MARRIED,

At Mount Calvary, Baltimore, July 19, 6 A. M., by the Rt. Rev. William R. Whittingham, D. D., the Rev. JOHN T. PRYSE to Miss HANNAH D. BROWNE, both of Baltimore. The Rev. Messrs. Swope and Lewin assisted the Bishop in the administration of the Holy Communion.

DIED,

At Saratoga Springs, on Saturday, July 8, Mr. JOHN A. MOORE, of this city, in the 58th year of his age.

The intelligence of Mr. MOORE's death fell with fearful suddenness on the ear of the many friends who had seen him but a few days before in his accustomed place in the sanctuary, in perfect health. He left the city early in the previous week, with his family, on a tour to Niagara and the St. Lawrence, and was hastening home to be at St. Paul's on Sunday—it being the day of monthly communion—when, in the mysterious providence of GOD, he was struck down, as in a moment, and his spirit was borne aloft; and on the day following that on which he had hoped to have knelt at the altar of his Saviour GOD, his lifeless body was there placed, and the Church's solemn rites performed. The attendance of a large congregation, notwithstanding the shortness of the notice, evinced the estimation in which he was held. His presence will be much missed in the sanctuary, as he was rarely absent on *any* occasion, and always joined in the service with great interest and animation, showing by the heartiness and fervour of his reponses, the love which he had for the high and holy duty in which he was engaged. And much too will his loss be felt by the clergy and others desirous of building up the Church, as he was always ready to enter into their plans, and to further their benevolent views. He gave freely and willingly of his time and personal exertions, to aid them in raising funds for their important enterprises. Many a missionary will recall his words and deeds of sympathy and kindness, by which he was cheered and comforted, while on his toilsome and often thankless work of gathering up the means wherewith to erect the House of the LORD. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

On the 20th of June last, at the residence of his father-in-law, JOHN N. TALLMAN, Esq., New York, the Hon. SEWARD BARCULO, in his 46th year.

Judge BARCULO, at the time of his death, had just returned from Europe, whither he had gone in search of health, but returned only to die. The many testimonials to his worth, that have since been offered, afford abundant evidence of the deservedly high estimation in which he was held by his associates at the Bar and upon the Bench, as by all that knew him. It only remains, (at this late date,) and is but just, to add the following particulars. Judge BARCULO was for several years, and until his decease, a vestryman of St. Paul's church, Poughkeepsie, and a delegate from that parish to our Diocesan Conventions. He was also Vice President of the Brotherhood latterly established in that city. More than all this, however, necessarily implies, he was a confirmed and communicant member of the Church; and his friends have this consolation, that he died, "having the testimony of a good conscience; in the communion of the Catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious, and holy hope; in favour with GOD, and in perfect charity with the world." *

At his residence in Chester, Warren county, N. Y., after a short illness, JOHN R. THURMAN, in the fortieth year of his age. Funeral on Thursday, the 27th ult.

CLERGY of the PROTESTANT EPISCOPAL CHURCH
IN THE CITY OF NEW-YORK AND ITS VICINITY.

Onderdonk, D.D., Right Rev. Benjamin T., 106 Franklin street.
Wainwright, D.D., D.C.L., Rt. Rev. Jonathan M., 44 West 23d street.
Anthon, Rev. Edward, } 156 Second Avenue.
Anthon, D.D., Rev. Henry, }
Barton, Rev. J. Graeff, 48 East Twenty-fourth street.
Beach, Rev. Alfred B., Rectory of St. Peter's church, West 20th-st.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Chauncey, Rev. Peter S., 12 West Thirty-second street.
Clapp, Rev. Caleb, Sixth street, three doors east of Avenue C.
Cook, Rev. Edwin R. T., 104 Twelfth street.
Cook, Rev. Thomas, 276 Houston street.
Cooke, Rev. Samuel, 60 Eleventh street.
Cox, Rev. Richard, 36 East Thirty-fifth street.
Cruse, D.D., Rev. Christian F., General Theological Seminary.
Dickson, Rev. Robert George, 327 East Twelfth street.
Draper, Rev. George B., 127 McDougal street.
Duffie, Rev. Cornelius R., 151 Lexington avenue.
Eaton, Rev. Theodore A., 55 Morton street.
Eigenbrodt, Rev. William E., 53 Amity street.
Elmendorf, Rev. John J., 109 West 36th-street.
Evans, Rev. Benjamin, 172 Broome street.
Fitch, Rev. Augustus.
Frost, Rev. William J., 239 Fourth avenue.
Gallaudet, Rev. Thomas, 22 Third street.
Geer, Rev. George J., 229 West Twenty-seventh st., near 9th avenue.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benj. I., Gen. Theo. Seminary, Twentieth street.
Halsey, Rev. Charles H., 9 East Eighteenth street.
Hart, Rev. A. Bloomer, 55 Morton street.
Harwood, Rev. Edwin, 44 West Twenty-ninth street.
Hawks, D.D., LL.D., Rev. Francis L., East 21st-st., cor. 4th avenue.
Henry, D.D., Rev. Caleb S., 20 John street.
Higbee, D.D., Rev. Edward Y., 108 Bleecker street.
Hobart, Rev. John H., 10 Hubert street.
Hopkins, Rev. John H. Jr., 637 Broadway, office of *Church Journal*, and 306 Fourth street.
Houghton, Rev. George H., 9 East Twenty-ninth street.
Howland, Rev. Robert S., Astoria.
Hoyt, Rev. Ralph, 2 Little Water street, Five Points.
Hudson, Rev. Henry Norman, 170 Bleecker street.
Irving, Rev. Pierre P., For. Com. Rooms, Bible House, Astor Place.
Jelliff, Rev. Hiram, 144 East Twenty-fifth street, near 2d avenue.
Johnson, D.D. Rev. Samuel R., General Theological Seminary.
Jones, Rev. Lot, 77 Second avenue.
Lamson, Rev. William O., 161 West 22d street.
Lawrence, Rev. Francis E., 198 West Twentieth street.
Leonard, Rev. Alexander S., 7 Hubert street.
Little, Rev. Charles S., 86 East Seventeenth street.
Ludlum, Rev. William S., 299 Greenwich street.
Mahan, B.D., Rev. Milo, 240 West Twentieth street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 308 Broome street.
Morris, LL.D., Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. William A., cor. Sixth avenue and 20th-st.
Neide, Rev. George L., rectory of St. Marys church, Manhattanville.
Neville, D.D., Rev. Edmund, corner of Thirteenth st. and 7th avenue.
Nichols, Rev. George W., 176 Second avenue.
Nichols, Rev. Samuel, 176 Second avenue.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Peters, Rev. Thomas McC., 6mile-stone, Bloomingdale Road.
Pound, Rev. Jesse, 83 Christopher street.
Price, D.D., Rev. Joseph H., 62 Second avenue.
Richmond, Rev. William, Bloomingdale.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Sleight, Rev. George N., 42 Tenth-avenue, near 14th-street.
Spencer, D.D., Rev. Jesse A., 26 East Twenty-fourth street.
Sterling, Rev. J. C., 23 Greenwich avenue.
Taylor, Rev. Fitch W., U.S.N., 118 Fifth avenue.
Taylor, D.D., Rev. Thomas House, next to Grace church.
Towell, Rev. Thomas, 48 East Twenty-fourth street.
Tracey, Rev. James C., Eighth-avenue, first house south of 49th-st.
Travis, Rev. Robert Jr., 106 Hammond street.
Turner, D.D., Rev. Samuel H., Gen. Theo. Seminary, Twentieth street.
Tuttle, Rev. Isaac H., rectory of St. Lukes church, 477 Hudson street.
Tyng, D.D., Rev. Stephen H., 83 East Sixteenth street.
Van Kleeck, D.D., Rev. Robert B., 17 Bible House, and 234 West Twentieth street.
Verren, Rev. Antoine, 99 Franklin street.
Walton, D.D., Rev. William, 39 West Twenty-second street.
Ward, Rev. Henry D., 38 West Twenty-third street.
Weaver, Rev. Joshua, 57 West Seventeenth-street.
Weston, Rev. Sullivan H., 45 Murray street.
Wilson, D.D., LL.D., Rev. Bird, 206 West Twentieth street.

BROOKLYN.

Allen, Rev. Nathaniel G., 80 Woodhull street.
Canfield, Rev. Eli H., 4 Strong place.
Cutler, D.D., Rev. Benjamin C., 1 Sands street.
Diller, Rev. Jacob W., Ryerson street, near Fulton avenue.
Drowne, Rev. T. Stafford, 56 Montague Place.
Guion, Rev. Thomas T., 59 Willoughby-street.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson streets.
Labagh, Rev. Isaac P., Summit street, between Hicks and Henry sts.
Lewis, D.D., Rev. William H., next to Church of Holy Trinity.
Peck, Rev. Francis, 147 Duffield street, near Fulton avenue.
Platt, Rev. G. L., 98 Carlton avenue.
Remington, Rev. E. Franklin, Verandah Place, third from Clinton-st.
Sanford, Rev. David P.
Schroeder, D.D., Rev. John F., } 493 Atlantic street.
Schroeder, Rev. John F. Jun., }
Seymour, Rev. W. Wood, 93 Columbia street.
Shackelford, Rev. John W., Kent avenue, above Myrtle.
Stearns, Rev. John, Hoyt, corner Bergen.
Vinton, D.D., Rev. Francis, corner of Garden and Joralemon streets.
Walker, Rev. Robert J., 50 Adelphi street.

WILLIAMSBURGH.

Davis, Rev. Samuel C., 124 South Eighth street.
Guion, Rev. Alvah, 240 South First street.
Haskins, Rev. Samuel M., 1 St. Marks Place.
Reynolds, Rev. Charles, 85 South Ninth street.
Roberts, Rev. Henry F., 72 Union, head of South Second street.
Sayres, Rev. Samuel W., 99 South Fourth street.

NEW JERSEY

Bowden, Rev. James J., Jersey City.
Bruce, Rev. Vandervoort, Park Place, Hoboken
Camp, D.D., Rev. Norman W., 26 Irving Place, Garden st., Hoboken.
Gries, Rev. William R., Bergen.
Hanson, Rev. John H., 21 Irving Place, Garden street, Hoboken.
Harriman, Rev. Orlando Jr., Monmouth street, Jersey City.
Macurdy, Rev. David H., Van Vorst, Jersey City.

☞ It is respectfully requested that information be given at this office of changes proper to be made in the List of Clergy, on or before the *Thursday* in the *week preceding* the *first Saturday in each month.*

NOTICES.

☞ THE REV. DR. HOOKER (having kindly consented to act as our agent in Philadelphia) will receive subscriptions and transact any business connected with *The Churchman*. Our subscribers in that city are informed that missing numbers may be obtained each week at his Church publication office. tf

St. John the Evangelist's free church holds services in the Lecture-room of the Bleecker Buildings, Bleecker, corner Morton street. Sunday Mornings 10½; Evenings 7½. Sunday-school 9 A.M., 2½ P.M.

Bishop Wainwright's Appointments.

August 6, Eighth Sunday after Trinity, A.M.—Mohawk. P.M.—Herkimer.
" 7, Monday, A.M.—Cedarville. P.M.—Frankfort.
" 8, Tuesday, A.M.—Newport. P.M.—Norway.
" 9, Wednesday, A.M.—Fairfield. P.M.—Little Falls.
" 10, Thursday, Johnstown.
" 11, Friday, Amsterdam.
" 12, Saturday, A.M.—Fort Plain. P.M.—Canajoharie.
August 13, Ninth Sunday after Trinity, A. M.—Sharon Springs. P.M.—Cherry Valley.

St. Mary's church, Burlington.—If it please God, the new church edifice for this parish will be consecrated to His worship and service, on Thursday, Aug. 10. The service will commence at eleven o'clock.

The trains which leave New York at eight o'clock, and Philadelphia at ten o'clock, will be the last that will be in time.

The clergy are requested to bring their surplices, and to assemble at the old St. Mary's church. They are also requested to report themselves, on their arrival, to Dr. Doane, that they may be provided for.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—A stated monthly meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Tuesday evening next, the 8th inst., at 7½ o'clock.
Aug. 4, 1854. THOMAS P. CUMMINGS, Rec. Sec'y.

The Misses Rohr will re-open their boarding and day school on Thursday the 14th of September, at **134** West Thirty-fourth street, (not **34** as printed by mistake in their circular appearing in another column)

Sharon Springs.—Divine service on each Lord's day, at 10½ A. M., during the months of July and August. jy22-3t

Church of the Good Shepherd, No. 68 East Broadway, near Market street.—Divine Service every Sunday at 10½ A. M. and 3½ P. M. Seats all free. Sunday-school at 9 and 2½ o'clock.

The Church of the Holy Innocents, 37th street near Broadway, will be open for a third service during the summer, at 8 P. M. on Sunday evenings. jy15-1m

Calvary Free Chapel, corner of Twenty-second street and Fourth Avenue, for the benefit of Members of the United Church of England and Ireland. Services every Sunday at 10½ A. M. and 7½ P. M. Rev. T. TOWELL, Minister.

ACKNOWLEDGMENTS.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
Church of the Ascension, Rev. G. T. Bedell, $94 95; Grace, Waterford, N. Y., Rev. R. S. Adams, $4 50.
Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent, 55 Thirteenth street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:
Mariner's church, Detroit, Rev. H. Hills, Jr., $10 30.
Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent, 55 Thirteenth street.

The Orphans' Home of the Protestant Episcopal Church in New York.—The undersigned, Treasurer of this institution, acknowledges the receipt of the following subscriptions and donations during the months of May, June and July:
In May: Mrs. C. W. Smith, $5; Miss Handford, $5; Mrs. H. Thorn $50; J. H. Swift, $25; I. R. Nevins, $3; Mrs Sampson, $3;—$89.
In June: Thro' Miss M. L. Bleecker, Secretary of the Orphans' Home, $195 50; Dr. Eigenbrodt, $5; A. B. Sands, $10; St. Clement's church, by the Rev. Mr. Eaton, $29 75;—$240 25.
In July: Thro' Miss M. L. Bleecker, Sec'y, $81 66; the church of the Holy Communion, through Rev. Dr Muhlenberg, (sent to the Treasurer by Mrs. Elizabeth M. Remsen, $208 12.
Total $619 03.
JOHN WARREN, Treasurer, 5 Wall street.

Protestant Episcopal Church Missionary Society for Seamen in the City and Port of New York.—The Treasurer acknowledges the receipt of the following sums:
M. T. Nicholson, an '54, $2; C. H. Clayton, an '54, $5; S S teachers St. Bartholomew's church, per J. Reese, $75; coll, St. Peter's, N.Y., Rev. A. B. Beach, $62 13; Mrs. A S. Irving, donation, $5; John Bard, an '54, $5. Total $154 13.
E. M. DUNCAN, Treasurer, 114 Wall street.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:
By Messrs. S. & S.: Mrs. A. B. $2; E. P. $1.
Donations may be left with Messrs. Stanford & Swords, at 637 Broadway, and with the subscriber. LOT JONES, 77 Second avenue.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:
St. Paul's, Troy, Rev. Dr. Coit, $51 25; St. Michael's, Brooklyn, Rev. E. M. Johnson, $5 64; a lady friend to 'Diocesan Missions,' $1; Grace, Williamsburhg, Rev. A. Guion, $5; St. John's, Johnstown, Rev L. P. Clover, $5 51; Ascension, N. Y. Rev. G. T. Bedell, $12 52; total $80 92.
C. N. S. ROWLAND, Treasurer, 55 Water street.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following gifts:
To pay the rent: A. E. $5; Infant department of Sunday-school of St Amos church, Brooklyn, $5.
Our indebtedness for the rent amounts to two hundred and twenty-five dollars, due the 1st of August.
D. V. M. JOHNSON.
N. B. Further gifts may be sent to the Missionary, care of Messrs. Stanford & Swords, 637 Broadway; or to Charles Ely, 104 Broadway; Edward Haight, Bank of the Commonwealth; T. P. Cummings, 121 William street.

The undersigned gratefully acknowledges the receipt of the following sums for St. Mathias' church, Waukesha, Wis.:
Rev. G. T. Bedell, $25; J. D. Wolfe, $25; Wm. H. Aspinwall, $25; J. Watts Depeyster, $25; P. Lorrilard, $25; Mrs. W. H. Spencer, $30; R. B. Minturn, $20; Mrs. P. G. Stuyvesant, $25; Mrs. H. B. Pierrepont, $20; St. George's church, Astoria, $25 28; —— church, White Plains, $23 68; —— church, Tivoli, $20; St. Paul's, Syracuse, W. N. Y., $25; St. John's, Canandaigua, W. N. Y., $20; Stewart Brown, $20; Mr. Niblo, $20; Mrs Okill, $15; twenty-five others, each $10—$250; sixty others, chiefly in sums of $5 each, $300; St. John's, Bridgeport, Conn., $10.
Bibles, Testaments, S. S. Books and Prayer-Book from American B. Society, Prot. Epis. S. S. Union, Bible and C. P. B. Society, E. K. Society (including donation of $3 50 from Rev. Dr. Morgan, New Rochelle, through Epis. S. S. U.), in all, say $40.
The Missionary would respectfully remind those brethren who gave him subscriptions and pledges that they will all be needed, and he hopes there will be as little delay as possible in remitting. He is endeavouring faithfully to do the work of the Church, in preaching the Gospel in public and from house to house. The prospects are that a good parish will be established in Waukesha; but to make it so some additional help will be required from those he could not see.
The Western Missionary is very much straitened until there is a suitable place of worship provided. CHAS. B. STOUT.
Waukesha, Wis., July 28, 1854.

Advertisements.

NEW HAT COMPANY.—With the departure of vile March, every one is disposed to take off his old hat and make a low bow, and to procure a new one to touch genteelly to the budding spring time—blushing April. We wot of a place where the very article can be procured—the identical idea for spring and summer wear. It is called the Rocky Mountain Drab Beaver, and is procurable at the New Hat Company's stores, Nos. 146 and 148 Nassau street. Look at! and take a hat. tf

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.
GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15-1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1-1y

SPRUCE STREET FIRE!!! Another Triumph of RICH'S Salamander! The following Certificate needs no comment—it speaks volumes for the Salamander Safes made under WILDER'S and RICH'S Patents:
Messrs. STEARNS & MARVIN, successors to Rich & Co.: The Fire-Proof Safe supplied to me by your house has been extracted from the ruins of No. 12 Spruce street. It was exposed to the fiercest fire for twelve hours, but on opening it I found all my papers and books perfectly safe. I have much pleasure in giving a testimonial of my entire confidence in the security of your Safes; the more so as others of a different make, in the same buildings, were destroyed externally and internally. One in my own building (fixed in the wall) suffered the same fate. Yours, however, went through it admirably, and preserved the contents perfectly. Send me another one immediately.
ALEXANDER MONTGOMERY, 17 Spruce street, New York, Publisher of Magazine of Art, &c.
It ought to be generally known that insurance offices make a considerable reduction from their established rates on jewelry deposited in our Safes. A large assortment always on hand at the depot, No. 146 Water street, New York.
STEARNS & MARVIN, (successors to Rich & Co.) No. 146 Water street, New York; the only manufacturers of Salamander safes, combining Rich's and Wilder's Patents. je24-3m

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. WALTER KIDDER, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:

Meter No. 1.
1853 ....125,000 feet.
1854 ....105,400 feet.

Decrease 19,600 feet.

The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:

Meter No. 1.
1853 ....108,400 feet.
1854 ....90,600 feet.

Decrease 17,800 feet.

And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*
Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4-8m

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar5-tf

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.
The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15-1y GEO. E. MENDUM, 18 Wall street.

JOHN SUTTON, MODELLER AND ORNAMENTAL PLASTERER, No. **523** Sixth Avenue, between 31st and 32d streets, N. Y. N. B. Ornaments sent to all parts of the Union. jy1-6m

MEN'S & BOYS' SPRING AND SUMMER CLOTHING.—BOUGHTON & KNAPP, **19** Courtlandt street, have now in store, and are constantly receiving, New Goods, all of which are made in the best manner, and suitable for Southern and Western or City Trade; and we would invite the attention of purchasers to our STOCK OF CLOTHING, if they wish to secure a good profit in buying goods. We also have a good assortment of Shirts, Collars, Under Clothing, Overalls, Frocks, Hickory Shirts, Linen Coats, &c., all of which will be sold at the LOWEST CASH PRICES.
m11-1y BOUGHTON & KNAPP, 19 Courtlandt street.

GREAT REDUCTION IN FRENCH MANTILLAS.—GEO. BRODIE, **51** Canal street, is now receiving in store his first shipment of FRENCH and ENGLISH MANTLES for the Summer season, which, from the heavy reduction made on the raw material since he made his Spring purchases, he will be able to sell at from 20 to 30 per cent. under the rates lately current. This lot comprises the very latest novelties in style and shapes, and includes a handsome assortment of EMBROIDERIES, SILK APPLIQUE and CHANTILLY LACE mantles at from $6 upwards. GEO. BRODIE,
my20-3m 51 Canal and 63 Lispenard streets, N. Y.

SHOW CASES.—SCHMITT & BROTHERS, **16** North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.
Silver and German Silver Cases always on hand. my27-1y

REMOVAL.—FINE CLOTHING!—HENRY L. FOSTER & CO. have removed their Merchant Tailoring and Clothing Establishment to No. **401** Broadway, corner of Walker street.
FURNISHING GOODS of the latest styles and best quality, Cloths, Cassimeres, and Vestings, Umbrellas, &c. je10-3m

NEW PAPER HANGINGS, & Interior Decorations.—PRATT & HARDENBERGH, Manufacturers and Importers, No. 360 Broadway, New York, have added to their Wholesale Business,
A Retail Department,
And are constantly receiving all the new varieties of WALL and PAPER DECORATIONS, from the most eminent manufacturers of Europe, which, with the best styles of American production, they will be pleased to exhibit to any and all who may call upon them, either with a view of purchasing, or to see the perfection this branch of manufacture has obtained. Private Residences, Hotels, Public Buildings, Churches, Banking Houses, Stores, and Offices, in any part of the country, appropriately PAPERED, or DECORATED IN FRESCO, MARBLE, or WOODS, in a superior manner, by the best workmen in the trade, at reasonable prices, and the work warranted. m25-6m

W. H. FITZMAURICE, Veterinary Surgeon, a graduate of the R. C. V. Surgeons, London; office, corner of Seventh and North Second streets, Williamsburgh, L. I.; may be consulted daily on all diseases to which the Horse is subject, either personally or by letter. Terms of consultation, One Dollar personally, or Two Dollars by letter.
Dr. FITZMAURICE holds testimonials from several wealthy and influential men in the States, returning thanks for his skill and assiduity in the treatment of disease, and therefore feels emboldened by long practice and signal success, in presenting himself to the notice of clergymen and others who may have occasion for his services. f18-1y

WINDOW SHADE EMPORIUM.—W. O. JENKS, 456 and 458 Pearl street, (four doors from Chatham street,) New York. Having recently completed extensive additions to my former salesroom, I am now prepared to offer to the public, one of the largest and most elegant assortments of Gold Bordered and Transparent Window Shades of every variety, ever before in this market. Also *French and American Paper Hangings, and Borders*; and from facilities in manufacturing all kinds of Unholstery goods, together with frequent arrivals of Lace and Muslin Curtains, Gilt Cornices, Bands, Pins, &c., imported for the trade, will supply them to furnishing houes at wholesale prices.
The public are invited to call and examine, and satisfy themselves, before purchasing. ap1-6m

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks t those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street

NEW STORE! NEW GOODS! LACES & EMBROIDERIES.—F. A. GUNN & CO., 104 Canal street, corner of Wooster, N. Y., would take this manner of notifying the Ladies that they have on hand a select assortment of the above goods, consisting in part of Lace and Muslin CHEMIZETTES, HABITS, SLEEVES, COLLARS, CAPS, Linen Cambric and Embroidered HANDKERCHIEFS, GLOVES, MITTS, VEILS, Infants' WAISTS, and ROBES, BANDS, FLOUNCINGS MOURNING GOODS, FANS, FANCY GOODS, English THREAD, VALENCIENNES, and a variety of other LACES, HOSIERY, Embroidered, Corded, and Patent SKIRTS, Dress TRIMMINGS, &c., &c., all of which will be sold at small profits. (Only one Price.)
FRED'K A. GUNN. [sept17-1y] JAMES R. QUIN.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.
Orders punctually filled. Programme, by which every gentleman can measure himself.
G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.
☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.
1st. Size around the neck.
2d. " " wrist.
3d " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.
This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.
G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constan personal superintendence of the details of his business. ap8-1y

NOVELTY AND UTILITY! The rarest combination of these qualities is to be found at TUTTLE'S EMPORIUM, 345 BROADWAY. So large is the assortment, so extensive the variety of things Comical, things Odd, things Ingenious, things Useful, and things Recherche, that it has been styled the *"Curiosity Shop of all Nations,"* "The Palace of Elegance and Taste," &c.
TUTTLE has the satisfaction of knowing, that he has not only contributed largely to the amusement and instruction of children and youth by his importations of *superior Toys, Dolls, Games, Dissections, &c.*; but that he has also done much to educate the public taste, by imparting to it a knowledge of the *beautiful*, through the medium of the rich and exquisite productions of the combined workmanship and skill of every prominent nation on the globe. For convenience *a few* of the more prominent articles in each department are given below:

FANCY GOODS DEPARTMENT.

Work-boxes, Dressing-cases,	Toilet and Jewel cases,
Card, Odor, and Cigar cases,	Porte-monnaies, Tablets, Brushes,
Portfolios, Writing-desks,	Chess, Dominoes, Checkers,
Paper and Pen knives,	Alabaster, Bronze, Parian,
Taylor's Honey & Windsor Soap,	Bisque, Statuary, &c., &c.

RETICULE DEPARTMENT.

TUTTLE has made these articles *American*, and an almost indispensable companion to every lady, at home or traveling. He had the honor of being the *first* person to whom a *Medal* was ever awarded for their manufacture in this country, and the *only one* to whom a *Medal* was given by the *"American Institute" at its last Fair.*
He has his own patterns, and finishes and furnishes them in a style that rivals successfully the very best articles of this description imported from Paris, and *at prices from one-third to one-half less.*

TOY DEPARTMENT.

Villages, Cities, Camps, Farms,	Kitchens, Rooms, Tools,
Buildings, Animals, Railways,	Book-cases, Bureaus, Guns,
Harmonicons, Pianos, Graces,	Garden and House Utensils,
Magic-Lanterns, Tops, &c.	Weoly Dogs. Magnetic Fish, &c.

Coffee, Dinner, and Tea setts, &c., &c., &c.

DOLL DEPARTMENT.

Wax Dolls, undressed, and dressed in the finest fabrics; *China, Wood, India-Rubber, Papier Mache, Gutta-Percha*, the famous *"Rag Doll," Crying-Babies* of the usual kind and of India Rubber, Dressed *German Dolls*, and indeed every kind, dressed and undressed, to suit the little ones at home.

GAME DEPARTMENT.

This includes over 500 VARIETIES of *Games, Dissections, Puzzles, Metamorphoses*, &c., such as

German Tactics, Anagrams,	Paul and Virginia, Ruth,
Magic Ring, Conundrums,	Bible History, Poor Richard,
London cries, Regetta, &c., &c.	Uncle Tom, United States, &c., &c.
Lady of London, Jenny Lind,	National Costumes, &c., &c., &c.

BABY-JUMPER DEPARTMENT.

Hundreds of thousands of these invaluable articles have been disposed of since their introduction by TUTTLE; dispensing the blessing of health and happiness to as many infants and untold comfort and delight to mothers. The inventor has made *many improvements*, rendering the Jumper of the utmost importance to every parent.
N. B. *The Elastics, or Springs, are now warranted.*
TUTTLE most respectfully commends his large and varied stock to the friendly notice o the public. Fresh arrivals by almost every steamer. Each department has a competent and attentive clerk, and, for the convenience of those not familiar with our language, both *German* and *French* ladies and gentlemen are in attendance, who, with the other clerks, will do all in their power to render a visit to the *"Emporium"* pleasant and agreeable.
N. B.—Visitors are always welcome, and goods shown cheerfully.
N. B.—The famous "AUTOMATON BIRD TREE," with flying birds, running water, music playing, and elegant clock, is still as attractive and wonderful as when it first arrived from the *"Great London Exhibition."*
f11-1y TUTTLE'S EMPORIUM, 345 BROADWAY.

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducements offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

WM. H. DEGROOT & SON'S New York **Oak Hall** Cash Tailoring and Clothing Warehouse, 84 and 86 Fulton street, extending through to 47 and 49 Gold street.
An extra large stock of the most fashionable Spring and Summer clothing of every description, selling at prices that defy all competition. Having enlarged our store, and manufactured double our former quantity of goods, we feel confident of suiting all customers, and "we wont be beat in selling cheap." The most skilful cutters are employed, and we have a separate apartment especially for those wishing their garments made to order, in which are constantly kept a large assortment of the latest styles of Cloths, Cassimeres, and Vestings.
my13-3m

BLANK BOOKS AND STATIONERY.—The subscriber respectfully informs the public, that he has opened a store in the above line, where he keeps a large assortment of ACCOUNT BOOKS of almost every description, as well as **Copying-Letter Books** and Copying Presses, constantly on hand, and furnishes books ruled and bound to particular patterns at the shortest notice, in the most approved styles and *at the lowest prices*; an assertion, the truth of which the subscriber would be glad to see tested by merchants and others, being about to supply themselves with new account books. He keeps also a general assortment of most every article in the Stationery line, domestic and imported Cap and Letter paper, India paper for Lithographers and Plate Printers, &c Orders for JOB PRINTING, LITHOGRAPHIC WORK of every description, and BOOKBINDING in common or in the most elegant style, attended to very carefully and with dispatch.
JOSEPH CAHN,
m11-1y 76 Water street, fronting Old Slip, New York.

G. A. HUNTER, MERCHANT TAILOR, **290** Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of READY-MADE GARMENTS, of the latest and most fashionable styles.
N. B Every article made to order, at the shortest notice, and in a superior manner.
GENTS' FURNISHING GOODS je3-1y

FRANK WILLS, ARCHITECT, Member of the London and New York Ecclesiological Societies, Architect of Christ Church Cathedral, Fredericton, New Brunswick, author of Ancient English Ecclesiastical Architecture, adapted to the wants, &c, &c., has removed to 637 Broadway, N. Y., the building occupied by Messrs. Stanford & Swords, the P. E. Sunday School Union, &c.
Mr. Wills has a vacancy for a pupil; he should be well educated, and have some knowledge of drawing. je10-3m

JAMES PESCOTT, for fifteen years Sexton of St. John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

PUBLICATIONS.

HALL'S JOURNAL OF HEALTH.—$1 a-year; single numbers 12½ cents. Astor House Bookstore.
The August number contains an article on Cholera, for popular use, presenting a new premonitory symptom, which, if promptly attended to, would, as the author believes, prevent cholera mortality in almost every instance, without the use of medicine, internal or external.
Aug 5-2t$

NEW MUSIC—Just published by COOK & BROTHER, 843 Broadway.—"La Vertu," Waltz, by Julius Metz. "Bridal Gift Polka," with splendid vignette. "Farewell, all thy sorrows now are o'er," Song or Quartette. Three beautiful compositions, adapted to players of moderate abilities.
C. & B. having taken large warerooms up-town, at a rent of $2000 less than down-town prices, are enabled to sell at prices much below those of down-town houses. They are sole agents for HAINES BROTHERS & CUMMING'S superb Piano Fortes. The public are requested to call and see them. They speak their own praise.
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